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Robert Elliston Gent Comptrol.r
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By whom these Devotional Offices
are in Veneficence given to
Mrs Margaret Nicholls wife
of Richard Nicholls Esqr
Attorny at Law in New York.

Anne Ann
Pinch Flat

il

OFFICIA SACRATA:

OR,

DEVOTIONAL OFFICES.

In THREE PARTS.

SIQUIS in Requiem aſcenderet, opus eſt de Statu meditari Suo, ac pro Gratia orare Cœleſti: Alæ ſunt, quid deſit docere, & ne deſit obtinere.

Paraph. St. Bern.

BCU

OFFICIA SACRATA:

OR,

DEVOTIONAL OFFICES

IN THE

Retired Acts of Divine Adoration,

WITH

Pious Instructions prefixed,

FOR

Rectifying the Diſpoſitions therein:

And uſeful Sentences adjoin'd,

Concluding the Parts thereof.

Collected from the

SACRED WRITINGS,

AND

Orthodox Writers of the Church.

Deus Religione intelligendus, Pietate profitendus,
Senſu vero perſequendus non eſt; ſed adorandus.

S. Hilar. de S. Trin.

MDCCXLII.

BCS

TO THE

Worthy PROFESSORS of the

CHURCH of ENGLAND,

THESE

OFFICES

Are inscrib'd by

ROBERT ELLISTON,

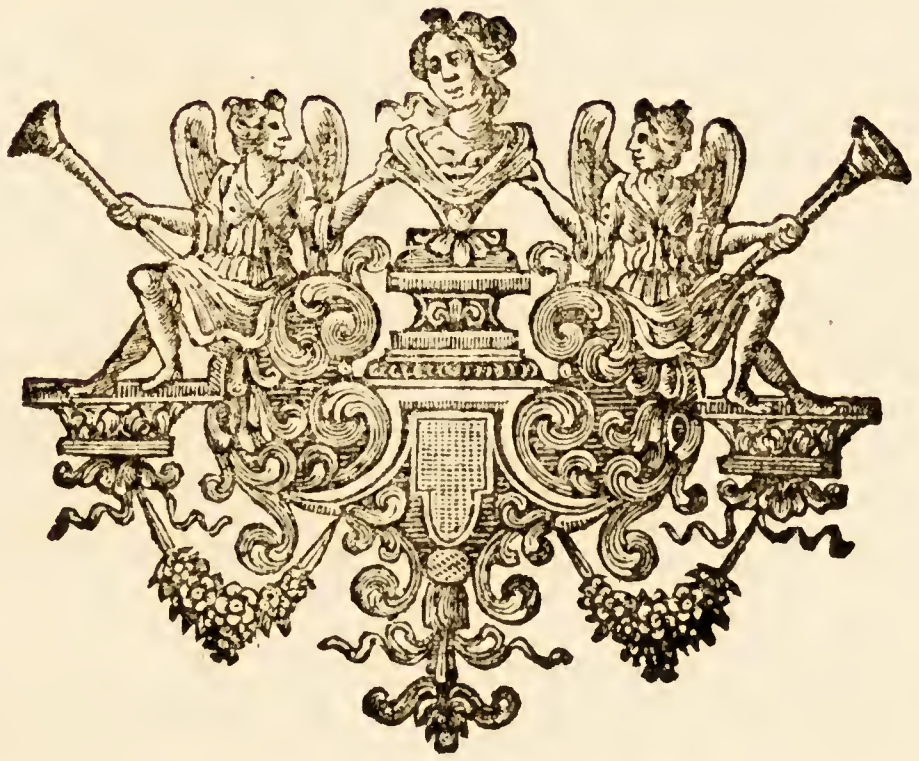
THE

COMPILER,

In regard of their

ORTHODOX CHARACTER.

View of H. Duties.



FINIS Religionis eſt Virtus, aut
Vitæ Sanctitas.

Excerpt. S. Apoſt.

A

General View of the CHRISTIAN DUTIES, THE COMPILER's PRELIMINARY TO THE RETIRED ACTS thereof.

AS subservient to the happy Acquist of Performing solemnly the Holy Duties, in the Analytical Scheme of their general Partitions herewith exhibited, and to qualify us for the rapturous Delights of that Beatitude to come, which Religion, that Supereminent

Virtue, requireth; theſe Devotional Offices in Retirement, ſomewhat adapted to the Furtherance of Sanctity in the Divine Fear and Love, are offered; the Excellence of the Matter being from the Salutary Doctrine of the Sacred Scriptures, and of Several the Great Lights of the Catholic Church. Concerning which, farther the Compiler doth hereby account, that he hath uſed his own Liberty and Judgment in digeſting the Pathetic Notes thereof, as he conceived to be agreeable for the Method of ſuch Pious Exerciſes; the Subſtance nevertheleſs fully conſonant to the accurate Poſitions from whence they are framed; ſo that meeting with Perſons, which will receive ſuch with Candor and Benignity, he hath Hope they may be deemed approvable for applying them to hallow the Affections, ſuitable to the following Duties referred to, and whereupon the true avowed Service to the Ever-bleſſed Trinity in Unity may penetrate the Heart, which then will inflame it with an energetical Faith, and tranſport it with Celeſtial Joy.

WHAT the Duties hinted aforegoing, now to be preſented, may in general, affording better Help to the Memory, be only Mortification and Prayer, and thus explanatory.

The Holy Duty of MORTIFICATION.

As it doth ſubdue the Propriety of our natural Inclinations, muſt be employed in removing the Impediments,

FIRST, To the true Knowledge of the Univerſal Being, Infinite Perfections, and Incomprehenſible Excellence of GOD, the Object of our Love.

AND

SECONDLY, Of the mere Inanity, baſe Vileneſs and ſad Miſery of our ſo lapſed and defective Condition, the Object of our Averſion.

HEREBY

We practiſe all Virtues, which regard Ourſelves, in repelling what would diſturb the Tranquillity of the Soul.

The Holy Duty of Prayer.

As it doth impetrate for the Adheſion of all Good, muſt be employed in approaching directly to GOD Moſt High.

First, That we may aſpire to an Union with him, as the only End of our Creation, and the Completion of our intellectual Nature.

AND

Secondly, Offer to him moſt devout Adoration, Praiſe, and Obedience; the Qualities which virtually involve in this Action.

HEREBY

We exerciſe all Duties, which appertain to the Great Sovereign, in cauſing what moſtly tends to the Felicity of the Soul.

Both theſe being ſo; the whole Circle of their ſpecial Inſtruments conducive to a Life of Piety, for attaining the Viſion of the Adorable Eſſence, that Future Happineſs, doth here appear, comprehending clearly enough what requiſite to be purſued after; not any whereof muſt ceaſe, but be without Limitation, to the End of our Courſe in this Vale below; that which then will follow by a right Performance of them acceptable to him, the Fountain of Beings, and Perfection of Felicities, is the complete and everlaſting Enjoyment of him in Glory; which thus to accompliſh, let us religiouſly uſe theſe Offices in Private, as an Auxiliary before propoſed, and our Admirable Liturgy in Public; and therefrom addreſs him, who is the Mighty God and Holy One, for graciouſly directing and keeping us ſtedfaſt therein, that when our Souls depart from our Bodies, we may go among the Faithful in the other State; where, to alledge the meet Sentiment of an Eminent Prelate of our Church, " We " ſhall have a joyful Retroſpect upon our

" paſt

" paſt Labours, and Purity of Lives, and " a certain View of the Bliſs of our am- " ple Recompence reſerved, as is promi- " ſed, in the Sacred Goſpel, till the Re- " ſurrection of the Juſt." From, there- fore, the reflexive and aſpired Thoughts hereof, and the farther uſeful Conſidera- tion of that profeſſed Article; the Body to be raiſed, and ſet off with a radiant Luſtre and exquiſite Beauty, by our good Lord's Transforming it to the glorified Likeneſs of his, and ſo re-united to its Conſort, the ſublimely refined and exalted Soul: How ſhould ſuch excite us wiſely to endeavour, even with a wakeful Induſtry and vigorous Ply, the higheſt Atchievements in theſe Duties and Virtues of Chriſtianity, as re- ſpectively noted, for the Holineſs of our Lives! that when thus ſolicitouſly acqui- red, and at the Limit of our Race and Conflict, we ſhall aſſuredly have our Lot to be enrolled among thoſe, the Bleſſed made Perfect, to all Eternity.

To

To God the Father, Son, and Holy Ghoſt, Three Perſons in the Unity of the ſame Eternal God-head, be rendred all Worſhip and Glory henceforth for evermore. Amen.

Hæc eſt Vitæ Sanctitas, quæ Deo placita & Homini profutura.

Excerpt. S. Apoſt.

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A General View of the Christian Duties, for acquiring the Consummate Bliss.

Exoptatur in Jehovæ Gloriam & Ecclesiæ Commodum esse.

Error of the Press.

Page 60. Line 17. to be For, on being

DAILY OFFICES.

PART the FIRST.

Spe lætus, quæ repoſita tibi in cœlis.

S. Paul.

SECT. I.

PREMONITION to a Religious SEQUESTRATION.

PHILOTHEA! It is neceſſary, that you often enter into your Cloſet, whereby you may ſhut out all worldly Incumbrances; the better, in that ſolitary State, to attend the important Inſtances of your Duty to the Divine Being, diſplay'd in theſe Offices; ſo as to improve yourſelf for being wiſe unto Salvation: Wherefore, introductive to ſuch convenient Leiſure, preſent your Petitioning with ſuitable Affections, and repeat the adjoining Ode, compoſed for this Purpoſe.

A S,

O Lord! thou Lover of Souls, and Redeemer of Sinners, who haſt inſtructed thy Followers, how expedient it is, to be ſometimes alone, by thy Example worthy of Imitation; grant, I beſeech thee, that my Apprehenſions at now retiring, may be freed from Perplexity, and my Mind exerciſed with a conſtant Faith, in thy Merits, Love of thy Service, and Submiſſion to thy Will, as to be qualified for the happy Society in thy everlaſting Kingdom. Amen and Amen.

Dear Receſs! pleaſing Solitude!
The honoured Manſion of the Good;
As exciting tuneful Lays,
The Great Tri-une to adore and praiſe:
Then, O then! till Flight ſupernal,
Him, who thrice Holy is, and ever reigns,
May here be hymn'd in ſweeteſt Strains,
For Prelude to thoſe Airs, in Height celeſtial.
A M E N.

Be thus intent, Philothea! on what God requireth.

SECT. II.

Preconſideration for the DAY's BEGINNING.

PHILOTHEA! Think now what Undertakings you are to be engaged in, what Difficulties of any Sort to ſtruggle with, and what Temptations you may probably have to encounter upon theſe Accounts: Wherefore, on what thus preconſidered, that you may the better provide againſt Seductions, and be diligent upon your Guard for preſerving your Integrity in the Midſt of them, lift up your Heart to the Divine Majeſty, and ſay, fervently,

O Lord God Eternal! be thou merciful to me, and help my feeble Endeavours to pleaſe thee, being earneſtly deſirous to approve myſelf unto thee; afford me graciouſly ſuch Succours, as thou ſeeſt neceſſary for enabling me, in this State of Oppoſition from vicious Inclinations, to do thy Will; and which to that End I moſt humbly beſeech thee, through Jeſus Chriſt our Lord and only Saviour. Amen.

And, O God! who diſpenſeſt thy providential Care in various Manners; of the Soul, by the Proviſion of Laws, and of the Body, by the Supply of its Wants; grant unto me thy heavenly Benediction, that I may ever faithfully ſerve thee, to the Glory, Honour, and Adoration of thy Holy Name, through the Merits of thy Son Jeſus Chriſt our Lord. Amen and Amen.

Be thus habituated, Philothea! in deliberating what to tranſact.

SECT.

SECT. III.

FORM at the Morning RETIREMENT.

The INVOCATION.

PHILOTHEA! The Motive to an humble Intreaty is, that you are moſt ſinful, ſo needing extremely Divine Mercy: Wherefore implore the adorable Trinity.

O HOLY, Bleſſed and Glorious Trinity, Three Perſons, and One God, have Mercy upon me, and enable me to offer a Spiritual Sacrifice acceptable to thee. Amen.

The

The DISQUISITION.

PHILOTHEA! The calling yourself to a ſtrict Account is moſt inſtrumental: Wherefore, compare your Actions now with the Summary of the Divine Decalogue, for by the Law is the Knowledge of Sin; and defer not to perform it daily, being moſt facilitating to you.

The DUTY towards GOD, your Eternal CREATOR,

IN GENERAL IS,

I. To worſhip him as the right Object.

II. To invocate him in fit Manner.

III. To honour his holy Name.

IV. And to ſerve him truly all your Days.

O LORD! ſhew thy Mercy to me, and graciouſly incline my Heart hereunto, that I may believe in, fear and love thee with all my Soul, I beſeech thee. Amen.

The DUTY towards MAN, your FELLOW-CREATURE,

IN GENERAL IS,

V. To reverence your Superiors.

VI. To bear no Malice in your Heart.

VII. To preſerve your Body in Chaſtity.

VIII. To be juſt in all your Doing.

IX. To keep your Tongue from Falſehood.

X. And not to covet others Poſſeſſions.

O LORD! ſhew thy Mercy to me, and graciouſly incline my Heart hereunto, that I may love my Neighbour as myſelf, and do as I would be done unto, I beſeech thee. Amen.

The CONFESSION.

PHILOTHEA! By Holy Writ you are informed, that without penitential Acknowledgments of your Delinquency, you cannot obtain Succeſs of your Prayers for the Divine Acceptance: Wherefore, procede with humble Confeſſing, that no Bar may be to his Grace for advancing you to the State of Glory.

O Holy God! I acknowledge with Confuſion of Face, that I have committed preſumptuous Sins againſt thy Divine Majeſty, and thereby greatly provoked thy Indignation; I do earneſtly repent, and am heartily ſorry for my Miſdoings: Wherefore, moſt compaſſionate Father, through Jeſus Chriſt our Lord, forgive me all that is paſt, and grant that I may ever after ſerve and pleaſe thee in Newneſs of Life, to the Glory of thy Name. Amen.

The

The REMISSION.

PHILOTHEA! In the Tranſgreſſion of God's Laws you reſiſt his Authority, and affront him, to whom all Service is due: Wherefore, that he may be pleaſed, of his Divine Clemency, to acquit you, pray for it in the Language of the Church.

O God! whoſe Nature and Property is ever to forgive, receive my humble Petitions; and though tied and bound with the Chain of my Sins, yet let the Pitifulneſs of thy great Mercy looſe me, for the Honour of Jeſus Chriſt our Mediator and Advocate. Amen.

The LORD's PRAYER.

PHILOTHEA! This complete Form was dictated to be uſed by thoſe, who ſhould embrace the Chriſtian Faith: Wherefore, let it be offered, as it is of ſpecial Efficacy to incline the Divine Favour, being ſo copious in ſpiritual Virtue, that nothing is omitted, which is not comprehended in that Epitome of Celeſtial Doctrine.

OUR FATHER which art in Heaven; hallowed be thy Name; thy Kingdom come; thy Will be done in Earth, as it is in Heaven; give us this Day our daily Bread; and forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us; and lead us not into Temptation, but deliver us from Evil; for thine is the Kingdom, and the Power, and the Glory for ever and ever. Amen.

The CANTICLE.

PHILOTHEA! It is a Cauſe moſt P eſſential and neceſſary to praiſe the Lord: Wherefore, now thus offer it to him, for his Divine Goodneſs and Beneficence, that ſo you may glorify him in this your preſent State, and hereafter in the Court of Heaven.

GREAT is the Moſt High, and worthy to be praiſed; chiefly for the meritorious Acts of Jeſus Chriſt our Saviour, and for the miraculous Deſcent of the Holy Ghoſt our Comforter: Therefore, with the Angelical Orders and Bleſſed Company of Heaven, and with Holy Church here Univerſal, I laud, adore, and acknowledge Thee, in Eſſence One, in Subſiſtence Three, with Exultation, ſaying; Holy, Holy, Holy, Lord God of Sabaoth, Heaven and Earth are full of the Majeſty of thy Glory. ALLELUIA.

OR,

OR,

Here at DISCRETION.

SACRED TRINE! grant me with ſeraphic Heat,
Day by Day Triſagions to repeat;
That when to the Realms above my Soul's on Wing,
Hymns in Praiſe of thy Co-unity to ſing;
Which reſounding in the ſupernal Choir,
They'll chant my joyous Welcome to their Sphere.

ALLELUIA.

The LESSON out of HOLY WRIT.

PHILOTHEA! That the Affairs of this Life may not engroſs your Thoughts, as to neglect frequent Returns for a diligent Attention to read, and inwardly digeſt the Divine Pandects, which

which are a moral Help ſuited to rational Creatures, as containing excellent Precepts and Incitements to pious Living: Wherefore, for reſiſting the Incurſions of your ghoſtly Enemy hereat, aſcribe to the Moſt High the Aſſurance of Hope in his Aid; and for ſtrict obſerving the Holy Leſſon, procede to addreſs yourſelf at the Throne of his Celeſtial Grace, and then with the Doxology cloſe the Recital.

My Aſſiſtance is in the Name of the Lord, who hath made Heaven and Earth. Alleluia.

Blessed Lord! grant that I may reverently read, piouſly delight, and happily improve in thy Sacred Oracles, which thou haſt cauſed to be written, and that I may likewiſe receive thereby the Patience and Comfort to afford me the Hope of Everlaſting Life, which thou haſt given in our Saviour Jeſus Chriſt. Amen.

Here

Here Portions of the SCRIPTURES, Moral and Hiſtorical.

To God the Father, Son, and Holy Ghoſt, One immortal, infinite, almighty, and ever bleſſed God, be all Praiſe, Honour and Glory, now, and to eternal Ages. Amen.

AMATHEA

The APOSTOLIC CREED; or its SUMMARY at Diſcretion.

PHILOTHEA! The Divine Worſhip is, as in the Practice of good Works, to conſiſt in the Belief of this Chriſtian Doctrine: Wherefore, that you may ever perſevere in the Virtue thereof with Piety, let it, or that Summary of its Articles next after, be fixed upon your Mind by its Repeating.

I BELIEVE in God the Father Almighty, Maker of Heaven and Earth; and in Jeſus Chriſt his only Son our Lord; who was conceived by the Holy Ghoſt, born of the Virgin Mary; ſuffered under Pontius Pilate, was crucified, dead, and buried, he deſcended into Hell; the third Day he aroſe again from the Dead; he aſcended into Heaven, and ſitteth on the right Hand of God the Father Almighty; from thence he ſhall come to judge the Quick and the Dead; I believe in the Holy Ghoſt; the Holy Catholic Church, the Communion of Saints; the Forgiveneſs of Sins; the Reſurrection of the Body; and the Life Everlaſting. Amen.

Wherein, Chiefly, thus.

I BELIEVE concerning God, that he is One, diſtinguiſhed into Three Perſons, co-eternal and co-equal together: The firſt in Order, God the Father, who by his Power hath made all Things, viſible and inviſible; the ſecond, God the Son, who by his Love hath redeemed all Mankind; and the third,

God the Holy Ghoſt, who by his Grace ſanctifieth all the Elect People. Finally, I acknowledge concerning one Univerſal Church, that the Members of this Holy Society are united, and have Communion with each other; and the Privileges thereof are the Remiſſion of Sins; the Reſurrection of the Dead; and the Life of Everlaſting Bliſs to the Good; and Miſery to the Evil. Amen.

The CHURCH's COLLECTS.

PHILOTHEA! Moſt excellent are theſe Collects, as conſiſting of humble Acknowledgments of the Adorable Perfection and Divine Goodneſs, and fit Petitions for ſome Benefit: Wherefore, uſe them as a Part of your Devotion, they having been daily aſcended up to Heaven, like Incenſe, by the venerable Biſhops in the Several Ages of the Church.

Theſe

Theſe after Thoſe for the FEASTS and FASTS.

O GOD! who art the Author of Peace and Lover of Concord, in Knowledge of whom ſtandeth my Eternal Life, whoſe Service is perfect Freedom, defend thy humble Servant from all Aſſaults of my Enemies, that ſurely truſting in thy Defence, I may not fear the Power of any Adverſary, through the Might of Jeſus Chriſt our Lord. Amen.

O LORD! my heavenly Father, almighty and everlaſting God, who haſt ſafely brought me to the Beginning of this Day, defend me in the ſame with thy mighty Power, and grant that this Day I fall into no Sin, neither run into any Kind of Danger; but that all my Doings may be ordered by thy Governance, to do always that is righteous in thy Sight, through Jeſus Chriſt our Lord Amen.

The INTERCESSION.

PHILOTHEA! You are admoniſhed by Divine Inſtitution to pray for all Men, and likewiſe for Removal of Evils: Wherefore, and there being no Time, when ſome Part of the Church Militant are not diſtreſſed, let your importunate Requeſts be to the Supreme Being.

O GOD our Creator, I humbly commend to thy Divine Providence the whole Race of Mankind, beſeeching thee to manifeſt thy ſaving Health unto the Nations in Ignorance of Life Eternal: Accept eſpecially the Offering of my Supplication before thee, for the good Eſtate of the Catholic Church, that it may be preſerved from Error, Hereſy, and Schiſm: Herein grant thy favourable Guidance and Protection to all Chriſtian Princes, particularly to thy choſen Servant GEORGE our Sovereign,

and

and to his Royal Family, that the Crown of theſe Realms in their Poſſeſſion may continually flouriſh to the general Welfare: Be pleaſed beſides, to endue with thy Heavenly Gifts the ſeveral Orders of Men, Eccleſiaſtical or Civil; and for the promoting of Piety and Virtue, let the Effuſion of thy Grace be inceſſantly upon the Colleges of Good Literature. Further intreat thee, to bleſs evermore thoſe to whom peculiarly I am by Nature and Humanity united; as alſo, mercifully to forgive thoſe, which are in the leaſt uncharitable towards me, and graciouſly to help my overcoming their Evil with Good: May it pleaſe thee moreover, to relieve happily thoſe, who in this tranſitory Life are any Ways afflicted; and to aſſiſt thoſe, as are near their Diſſolution, whereby to be fitted for the Hour of Death. Finally, Vouchſafe, that all of us may, with thy Saints departed hence in the True Faith, be Partakers of the perfect Conſummation in Bliſs, through the Merits of thy Son Jeſus Chriſt our Lord, to whom, with thee and the Holy Ghoſt, be ever Honour and Praiſe. Amen.

The

The THANKSGIVING.

PHILOTHEA! The mingling Petition with paying Tribute of Gratitude to God, is the great Apoſtle's Advice: Wherefore, that your Devotions may not be defective, charge yourſelf with the Practice thereof, by now acknowledging the Divine Favour conferred on you.

O Almighty God! the Author and Giver of all Goodneſs, I thus moſt gratefully proclaim thy manifold Benefits, bleſſing thee for thine ineſtimable Mercies of Creation, Providence and Redemption, for the Means of Grace and Hope of Glory: Give yet farther to me, I humbly beſeech thee, that juſt Senſe of thoſe, that I may be unfeignedly thankful, and make the beſt Returns I am able, of Acknowledgment to thee, by dedicating myſelf intirely to thy

Service, and by walking before thee in Righteouſneſs and Holineſs all my Days, thro' Jeſus Chriſt our Lord, to whom, with thee and the Holy Ghoſt, be aſcribed Eternal Adoration and Glory. Amen.

The DISMISSION.

PHILOTHEA! Having attained to theſe devout Breathings; wherefore cloſe with this Collect to the Divine Majeſty, and the following Benediction.

ASSIST me mercifully, O Lord! in theſe Supplications and Prayers, and diſpoſe the Way of thy Servant towards the attaining of Everlaſting Salvation, that among all the Changes and Chances of this Mortal Life, he may ever be defended by thy moſt gracious and ready Help, through Jeſus Chriſt our Lord. Amen.

THE

THE Bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, deſcend upon me, and remain with me for ever. Amen and Amen.

WITH-HOLD not, PHILOTHEA! from God, what thus belong to him.

SECT.

SECT. IV.

FORM at the Mid-Day RETIREMENT.

VERSICLES and PRAYERS.

PHILOTHEA! A devout Homage to the Three Perſons and One God, the joint Authors of your Salvation, being now pertinent; wherefore thus adore God the Father, that made you for the Beatific Viſion; God the Son, that redeemed you for a better Eternity; God the Holy Ghoſt, that ſanctifieth you for Grace Divine; and cloſe with the Benedictory Prayer.

I.

O God! all thy Ways are Mercy and Wisdom, and all thy Counsels tend to Happiness Everlasting. Alleluia.

Almighty God! the only wise and good Creator of the Universe, I beseech thee, enlarge my Soul, humbly to admire and adore thy infinite Fulness of Being in thyself, and thy immense Liberality to me; and vouchsafe so to order me by thy Grace, that I may attain my Perfection in eternally Enjoying thee, through thy Son our Lord Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, One God, World without End. Amen.

II.

O Jesu! blessed Harmony of the Celestial Choirs; Glory in the Highest, and on Earth Peace, Good-Will towards Men. Alleluia.

Gracious Lord! grant, I beseech thee, that I may so meditate on thy infinite Mercy, and do thou fill my Soul with the Memory of thy wonderful Love, as I may

live in thy Obedience, and die in thy Favour, and riſe again to rejoice with thee for ever in thy Glory, who, with the Father and the Holy Ghoſt, liveſt and reigneſt ever One God, World without End. Amen.

III.

O HOLY SPIRIT! bleſſed be thy Name, and the Bounty of thy Goodneſs; for thy Grace be rendered juſt Glory. ALLELUIA.

BLESSED GOD! who didſt inſtruct the Minds of the Faithful by the Illumination of the Holy Ghoſt, I beſeech thee to afford me ſuch his Influences, as may guide me in all Truth neceſſary for my Salvation, and that I may rejoice in his Conſolation, through the Merits of Jeſus Chriſt our Saviour, who liveth and reigneth with Thee in the Union of the ſame Spirit, One God, World without End. Amen.

O ADORABLE Trinity in Unity! bleſs, preſerve, and keep me evermore. Amen and Amen.

So render Thanks, PHILOTHEA! for the Graces conferred.

SECT. V.

FORM at the Evening RETIREMENT.

The INVOCATION.

PHILOTHEA! The Motive to an humble Intreaty is, that you are moſt ſinful, ſo needing extremely Divine Mercy: Wherefore implore the adorable Trinity.

O HOLY, Bleſſed and Glorious Trinity, Three Perſons, and One God, have Mercy upon me, and enable me to offer a Spiritual Sacrifice acceptable to thee. Amen.

The

The DISQUISITION.

PHILOTHEA! The calling yourself to a ſtrict Account is moſt inſtrumental: Wherefore, compare your Actions now with the Summary of the Divine Decalogue, for by the Law is the Knowledge of Sin; and defer not to perform it daily, being moſt facilitating to you.

The DUTY towards GOD, your Eternal CREATOR,

IN GENERAL IS,

I. To worſhip him as the right Object.

II. To invocate him in fit Manner.

III. To honour his holy Name.

IV. And to ſerve him truly all your Days.

O LORD! ſhew thy Mercy to me, and graciouſly incline my Heart hereunto, that I may believe in, fear and love thee with all my Soul, I beſeech thee. Amen.

The DUTY towards MAN, your FELLOW-CREATURE,

IN GENERAL IS,

V. To reverence your Superiors.

VI. To bear no Malice in your Heart.

VII. To preſerve your Body in Chaſtity.

VIII. To be juſt in all your Doing.

IX. To keep your Tongue from Falſehood.

X. And not to covet others Poſſeſſions.

O LORD! ſhew thy Mercy to me, and graciouſly incline my Heart hereunto, that I may love my Neighbour as myſelf, and do as I would be done unto, I beſeech thee. Amen.

The

The CONFESSION.

PHILOTHEA! By Holy Writ you are informed, that without penitential Acknowledgments of your Delinquency, you cannot obtain Succeſs of your Prayers for the Divine Acceptance: Wherefore, procede with humble Confeſſing, that no Bar may be to his Grace for advancing you to the State of Glory.

O Holy God! I acknowledge with Confuſion of Face, that I have committed preſumptuous Sins againſt thy Divine Majeſty, and thereby greatly provoked thy Indignation; I do earneſtly repent, and am heartily ſorry for my Miſdoings: Wherefore, moſt compaſſionate Father, through Jeſus Chriſt our Lord, forgive me all that is paſt, and grant that I may ever after ſerve and pleaſe thee in Newneſs of Life, to the Glory of thy Name. Amen.

The

The REMISSION.

PHILOTHEA! In the Tranſgreſſion of God's Laws you reſiſt his Authority, and affront him, to whom all Service is due: Wherefore, that he may be pleaſed, of his Divine Clemency, to acquit you, pray for it in the Language of the Church.

O God! whoſe Nature and Property is ever to forgive, receive my humble Petitions; and though tied and bound with the Chain of my Sins, yet let the Pitifulneſs of thy great Mercy looſe me, for the Honour of Jeſus Chriſt our Mediator and Advocate. Amen.

The

The LORD's PRAYER.

PHILOTHEA! This complete Form was dictated to be uſed by thoſe, who ſhould embrace the Chriſtian Faith: Wherefore, let it be offered, as it is of ſpecial Efficacy to incline the Divine Favour, being ſo copious in ſpiritual Virtue, that nothing is omitted, which is not comprehended in that Epitome of Celeſtial Doctrine.

OUR FATHER which art in Heaven; hallowed be thy Name; thy Kingdom come; thy Will be done in Earth, as it is in Heaven; give us this Day our daily Bread; and forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us; and lead us not into Temptation, but deliver us from Evil; for thine is the Kingdom, and the Power, and the Glory for ever and ever. Amen.

The CANTICLE.

PHILOTHEA! It is a Cauſe moſt P eſſential and neceſſary to praiſe the Lord: Wherefore, now thus offer it to him, for his Divine Goodneſs and Beneficence, that ſo you may glorify him in this your preſent State, and hereafter in the Court of Heaven.

GREAT is the Moſt High, and worthy to be praiſed; chiefly for the meritorious Acts of Jeſus Chriſt our Saviour, and for the miraculous Deſcent of the Holy Ghoſt our Comforter: Therefore, with the Angelical Orders and Bleſſed Company of Heaven, and with Holy Church here Univerſal, I laud, adore, and acknowledge Thee, in Eſſence One, in Subſiſtence Three, with Exultation, ſaying; Holy, Holy, Holy, Lord God of Sabaoth, Heaven and Earth are full of the Majeſty of thy Glory. ALLELUIA.

OR,

OR,

Hereat DISCRETIONARY.

SACRED TRINE! grant me with Seraphic
Heat,
Day by Day Trisagions to repeat;
That when to the Realms above my Soul's
on Wing,
Hymns in Praise of thy Co-unity to sing;
Which resounding in the Supernal Choir,
They'll chant my joyous Welcome to their
Sphere.

ALLELUIA.

The LESSON out of HOLY WRIT.

PHILOTHEA! That the Affairs
P of this Life may not engross your
Thoughts, as to neglect frequent
Returns for a diligent Attention to read,
and inwardly digest the Divine Pandects,

which are a moral Help ſuited to rational Creatures, as containing excellent Precepts and Incitements to pious Living: Wherefore, for reſiſting the Incurſions of your ghoſtly Enemy hereat, aſcribe to the Moſt High the Aſſurance of Hope in his Aid; and for ſtrict obſerving the Holy Leſſon, procede to addreſs yourſelf at the Throne of his Celeſtial Grace, and then with the Doxology cloſe the Recital.

My Aſſiſtance is in the Name of the Lord, who hath made Heaven and Earth. Alleluia.

Blessed Lord! grant that I may reverently read, piouſly delight, and happily improve in thy Sacred Oracles, which thou haſt cauſed to be written, and that I may likewiſe receive thereby the Patience and Comfort to afford me the Hope of Everlaſting Life, which thou haſt given in our Saviour Jeſus Chriſt. Amen.

Here

Here Portions of the SCRIPTURES, Moral and Hiſtorical.

To God the Father, Son, and Holy Ghoſt, One immortal, infinite, almighty, and ever bleſſed God, be all Praiſe, Honour and Glory, now, and to eternal Ages. Amen.

ANALYSIS

The APOSTOLIC CREED; or its SUMMARY at Diſcretion.

PHILOTHEA! The Divine Worſhip is, as in the Practice of good Works, to conſiſt in the Belief of this Chriſtian Doctrine: Wherefore, that you may ever perſevere in the Virtue thereof with Piety, let it, or that Summary of its Articles next after, be fixed upon your Mind by its Repeating.

I BELIEVE in God the Father Almighty, Maker of Heaven and Earth; and in Jeſus Chriſt his only Son our Lord; who was conceived by the Holy Ghoſt, born of the Virgin Mary; ſuffered under Pontius Pilate, was crucified, dead, and buried, he deſcended into Hell; the third Day he aroſe again from the Dead; he aſcended into Heaven, and ſitteth on the right Hand of God the Father Almighty; from thence he ſhall come to judge the Quick and the Dead; I believe in the Holy Ghoſt; the Holy Catholic Church, the Communion of Saints; the Forgiveneſs of Sins; the Reſurrection of the Body; and the Life Everlaſting. Amen.

Wherein, Chiefly, thus.

I BELIEVE concerning God, that he is One, diſtinguiſhed into Three Perſons, co-eternal and co-equal together: The firſt in Order, God the Father, who by his Power hath made all Things, viſible and inviſible; the ſecond, God the Son, who by his Love hath redeemed all Mankind; and the third,

God the Holy Ghoſt, who by his Grace ſanctifieth all the Elect People. Finally, I acknowledge concerning one Univerſal Church, that the Members of this Holy Society are united, and have Communion with each other; and the Privileges thereof are the Remiſſion of Sins; the Reſurrection of the Dead; and the Life of Everlaſting Bliſs to the Good; and Miſery to the Evil. Amen.

The CHURCH's Collects.

PHILOTHEA! Moſt excellent are theſe Collects, as conſiſting of humble Acknowledgments of the Adorable Perfection and Divine Goodneſs, and fit Petitions for ſome Benefit: Wherefore, uſe them as a Part of your Devotion, they having been daily aſcended up to Heaven, like Incenſe, by the venerable Biſhops in the Several Ages of the Church.

Theſe

Theſe after Thoſe for the FEASTS and FASTS.

O GOD! from whom all Holy Deſires, all good Counſels, and all juſt Works do procede, give unto thy Servant that Peace, which the World cannot give, that both my Heart may be ſet to obey thy Commandments, and alſo that by thee, I being defended from the Fear of my Enemies, may paſs my Time in Reſt and Quietneſs, through the Merits of Jeſus Chriſt our Saviour. Amen.

LIGHTEN my Darkneſs, I beſeech thee, O Lord! and by thy great Mercy defend me from all Perils and Dangers of this Night, for the Love of thy only Son our Saviour Jeſus Chriſt. Amen.

The INTERCESSION.

PHILOTHEA! You are admoniſhed by Divine Inſtitution to pray for all Men, and likewiſe for Removal of Evils: Wherefore, and there being no Time, when ſome Part of the Church Militant are not diſtreſſed, let your importunate Requeſts be to the Supreme Being.

O God our Creator, I humbly commend to thy Divine Providence the whole Race of Mankind, beſeeching thee to manifeſt thy ſaving Health unto the Nations in Ignorance of Life Eternal: Accept eſpecially the Offering of my Supplication before thee, for the good Eſtate of the Catholic Church, that it may be preſerved from Error, Hereſy, and Schiſm: Herein grant thy favourable Guidance and Protection to all Chriſtian Princes, particularly to thy choſen Servant George our Sovereign,

and to his Royal Family, that the Crown of theſe Realms in their Poſſeſſion may continually flouriſh to the general Welfare: Be pleaſed beſides, to endue with thy Heavenly Gifts the ſeveral Orders of Men, Eccleſiaſtical or Civil; and for the promoting of Piety and Virtue, let the Effuſion of thy Grace be inceſſantly upon the Colleges of Good Literature. Farther intreat thee, to bleſs evermore thoſe to whom peculiarly I am by Nature and Humanity united; as alſo, mercifully to forgive thoſe, which are in the leaſt uncharitable towards me, and graciouſly to help my overcoming their Evil with Good: May it pleaſe thee moreover, to relieve happily thoſe, who in this tranſitory Life are any Ways afflicted; and to aſſiſt thoſe, as are near their Diſſolution, whereby to be fitted for the Hour of Death. Finally, Vouchſafe, that all of us may, with thy Saints departed hence in the True Faith, be Partakers of the perfect Conſummation in Bliſs, through the Merits of thy Son Jeſus Chriſt our Lord, to whom, with thee and the Holy Ghoſt, be ever Honour and Praiſe. Amen.

The

The THANKSGIVING.

PHILOTHEA! The mingling Petition with paying the Tribute of Gratitude to God, is the great Apoſtle's Advice: Wherefore, that your Devotions may not be defective, charge yourſelf with the Practice thereof, by now acknowledging the Divine Favours conferred on you.

O Almighty God! the Author and Giver of all Goodneſs, I thus moſt gratefully proclaim thy manifold Benefits, bleſſing thee for thine ineſtimable Mercies of Creation, Providence and Redemption, for the Means of Grace and Hope of Glory: Give yet farther to me, I humbly beſeech thee, that juſt Senſe of theſe, that I may be unfeignedly thankful, and make the beſt Returns I am able, of Acknowledgment to thee, by dedicating myſelf intirely to thy

Service, and by walking before thee in Righteouſneſs and Holineſs all my Days, thro' Jeſus Chriſt our Lord, to whom, with thee and the Holy Ghoſt, be aſcribed Eternal Adoration and Glory. Amen.

The DISMISSION.

PHILOTHEA! Having attained to theſe devout Breathings; wherefore cloſe with this Collect to the Divine Majeſty, and the following Benediction.

ASSIST me mercifully, O Lord! in theſe my Supplications and Prayers, and diſpoſe the Way of thy Servant towards the Attainment of Everlaſting Salvation, that among all the Changes and Chances of this Mortal Life, he may ever be defended by thy moſt gracious and ready Help, through Jeſus Chriſt our Lord. Amen.

THE

THE Bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, deſcend upon me, and remain with me for ever. Amen and Amen.

WITH-HOLD not, PHILOTHEA! from God, what thus belong to him.

SECT.

SECT. VI.

Recollection at the Day's Ending.

PHILOTHEA! Commune with yourſelf, and erect a Tribunal in your own Conſcience, and bring yourſelf to a Trial; thus, How faithfully have you diſcharged your Duty? What, herein, you have ventured to omit? Whether you have indulged Vice, or been any what ſeduced by its Emiſſaries? And ſo paſs Judgment accordingly: Wherefore, on what thus recollected, that your Miſcarriages may be prevented becoming habitual, addreſs yourſelf to the Throne of Divine Grace, and ſay, devoutly,

O Lord God of Hoſts! who obſerveſt all my Ways, to bring me to a ſtrict Account for them, and to render unto every one according to his Works, unto thee I fly for

for Aſſiſtance and Direction in this woful Condition; diſcover me clearly to myſelf, that I may ſee my Diſobedience, and be deeply humbled for the ſame, as not to preſume more on thy Goodneſs; mercifully grant my Requeſt, through thy Son Jeſus our Bleſſed Saviour. Amen.

And, O God! who diſpenſeſt thy providential Care in various Manners; of the Soul, by the Proviſion of Laws, and of the Body, by the Supply of its Wants; grant unto me thy Heavenly Benediction, that I may ever faithfully ſerve thee, to the Glory, Honour, and Adoration of thy Holy Name, through the Merits of thy Son Jeſus Chriſt our Lord. Amen and Amen.

Be thus habituated, Philothea! in reviewing what tranſacted,

SECT.

SECT. VII.

MORN and EVEN Ejaculations.

PHILOTHEA! Let the Divine Being be your firſt Conſideration, when the Day dawns, and diſpels the Night, and you are awaking out of Sleep; and your laſt too, when the Night advances, for cloſing the Day, and you are compoſing yourſelf at Reſt: Wherefore, as a fit Material to this Purpoſe, thus dedicate them in their Seaſons.

I. GLORY be to thee, O Lord God Almighty! who maketh the Out-goings of the Morning and Evening to praiſe thee; Glory be to thee for renewing thy tender Mercies to me.

O LORD! the Holy Angels are ever before thy Heavenly Throne, praiſing thee, and with them I now ſing Alleluia; Salvation, and Honour, and Glory, and Power, be unto our God for ever and ever.

O LORD! let thy Bleſſed Spirit ſo aſſiſt me, that I may always live in ſuch a State, as I ſhall not be ſurpriſed to be ſummoned hence to thy Great Tribunal; but daily get myſelf into that Holy, Pure, and Charitable Frame, and that Delight in thee, as ſhall beſt qualify me for the Happy Company exalted to the Beatific Manſions. Amen and Amen.

II. GLORY be to thee, O Lord God Moſt Mighty! who maketh the Out-goings of the Morning and Evening to praiſe thee; Glory be to thee for granting thy loving Kindneſs to me.

O LORD! the Holy Angels are ever before thy Heavenly Throne, praiſing thee, and with them I now ſing Alleluia; Salvation, and Honour, and Glory, and Power, be unto our God for ever and ever.

O Lord! let thy Bleſſed Spirit ſo guide me in the Ways of Peace and Safety, that with the Teſtimony of a Good Conſcience and the Senſe of thy Mercies, I may depart this temporal Life, in the Profeſſed Unity of the Church, in the Ardent Love of thee, and in a Certain Hope of the Everlaſting State of Happineſs. Amen and Amen.

So purſue, Philothea! the right End for the Soul's Security.

SECT.

SECT. VIII.

Benediction before and after MEALS.

PHILOTHEA! The particular Inſtance of Gratitude hereupon, which the Principles of Natural Religion teach you, has too ſufficient Ground from the Example of the Divine Jeſus and his Holy Apoſtles: Wherefore, for your Uſe of the good Creatures provided, and alſo for the Repaſt received, expreſs yourſelf devoutly, thus.

I.

O GOD! thou great Benefactor, bleſs me, and the Gifts now to receive of thee, through Jeſus Chriſt our Lord. Amen.

II.

O GOD! thy Name be bleſſed for theſe thy Benefits, who liveth and reigneth Eternally: Save thy Church, the King, and his

Royal Family, and at laſt advance us all to thy Glory, through Jeſus Chriſt our Lord. Amen.

FINISH, PHILOTHEA! worthy of the Moſt High, all Actions.

SECT. IX.

Scriptural Oratory, aſide of the ſolitary Hours returning DAY and NIGHT.

PHILOTHEA! The proper Scope of ſuch ſelected here, being appoſite to excite the Affections required, in pleading your Cauſe before the Divine Being: Wherefore, fix your Thoughts ſo reverently upon them, that you may be diſpoſed and qualified thereto.

The

The first Topic in S. Scripture, from his Nature and Attributes.

O Lord God! who haſt begun to ſhew thy Servant thy Greatneſs; for what is there in Heaven and in Earth, that can do according to thy Works and thy Might.

The only Wiſe God, who maketh every Thing beautiful.

Just are all thy Ways, O King of Saints; Hear me in the Multitude of thy Mercy, even in the Truth of thy Salvation.

Do not abhor me for thy Name's Sake, do not diſgrace the Throne of thy Glory; for thou, Lord! art good and gracious unto all them that call upon thee.

And now, in the moſt Bleſſed Name and Words of Jeſus Chriſt our only Mediator, I beſeech thee to help me ſtill heartily to offer up my Requeſts to thee.

Our

OUR FATHER which art in Heaven; hallowed be thy Name; thy Kingdom come; thy Will be done in Earth, as it is in Heaven; give us this Day our daily Bread; and forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us; and lead us not into Temptation, but deliver us from Evil; for thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

UNTO God bleſſed for ever, Father, Son, and Holy Ghoſt, be all Honour, Praiſe, and Thankſgiving, from Generation to Generation. Amen.

The ſecond Topic in S. Scripture, from our very Selves, his Heritage.

THOU, O Lord! art in the Midſt of us, and we are called by thy Name; leave us not: Awake, as in the Ancient Days, for the Ranſomed.

I AM thine, O ſave me! for I have ſought thy Commandments: Keep my Soul, and deliver me: Let me not be confounded, for I have put my Truſt in thee.

THE Sorrows of my Heart are enlarged; O bring thou me out of my Trouble.

THOU deſpiſeſt not the Deſire of the Deſtitute: This ſhall be written for thoſe that come after, and ſhall praiſe the Lord.

AND now, in the Holy Words of thy Bleſſed Son Jeſus Chriſt, I continue to beſeech thy Grace towards me, and all thy People every where, as he hath appointed.

OUR FATHER which art in Heaven; hallowed be thy Name; thy Kingdom come; thy Will be done in Earth, as it is in Heaven; give us this Day our daily Bread; and forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us; and lead us not into Temptation, but deliver

ver us from Evil; for thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

UNTO God bleſſed for ever, Father, Son, and Holy Ghoſt, be all Honour, Praiſe, and Thankſgiving, from Generation to Generation. Amen.

BE very regular, PHILOTHEA! in the Courſe hereof.

APPEN-

APPENDIX

TO THESE

RETIRED ACTS:

BEING

The COLLECTS on the Feasts and Fasts of the Church of ENGLAND, usefully represented, and her Ancient HYMNS approvably versified.

With FINAL PETITIONS hereat.

I.

COLLECTS Representation.

PHILOTHEA! In these brief Forms of Prayer are all Things Spiritual and Temporal, for Soul and Body collected; and from Such here under shewed, it appears, how very suitable they are on every Occasion to ob-

tain the Divine Bleſſing and Grace, when devoutly offered up, as requiſite in the Public and Private Oratory: Wherefore, accuſtom yourſelf, as already inſtructed thereto.

* FOR the Acceptance through Chriſt, and for the Benefit of his Death.

ON the Annunciation and Purification of the B. Virgin Mary, and II. Sunday after Epiphany.

* FOR the bringing finally to Eternal Glory, there to enjoy the Beatific Viſion.

ON the Feaſt of our Lord's Manifeſtation or Epiphany, and its VI. Sunday after.

* FOR the Comfort, Illumination and Directing of the Holy Spirit, likewiſe the Gifts thereof.

ON the Sunday after our Lord's Aſcenſion, Pentecoſt or Whitſunday, that XIX. after Trinity, and Feaſt of S. Barnabas.

* FOR the Clergy to be orthodox, diligent and ſucceſsful.

ON

ON the III. Sunday in Advent, and the Feasts of S. Matthias, S. Peter, and S. Bartholomew.

* FOR the Cleansing of the Church from corrupt Doctrine and impure Manners.

ON the V. Sunday after Epiphany, and those as XVI. and XXII. after Trinity.

* FOR the Duty of Mortifying of all inordinate Affections.

ON the Circumcision of our Lord Christ, and Fast of Easter Even.

* FOR the Deliverance from Temptations and their Assaults.

ON the V. Sunday in Advent, and that XVIII. after Trinity.

* FOR the Desires of the Mind, as raising it after Christ to its sitting where he is.

ON the Feast of our Lord's Resurrection or Easter-day, and his Ascension-day.

* FOR the Enſpiriting and Enlivening the Heart.

ON the V. Sunday after Eaſter, and thoſe as XIII. XVII. and XXV. after Trinity.

* FOR the Enabling to run the Chriſtian Courſe.

ON the I. IX. and XI. Sundays after Trinity.

* FOR the Faith that's right, perſevering and ſtedfaſt.

ON the Feſtival of Trinity, and VII. Sunday after, and Feaſts of S. Thomas and S. Mark.

* FOR the Grace in general to be converted from ſinful Failures, and that other in particular to be regenerated.

ON the I. Sunday in our Lord's Advent, Feaſt of his Nativity or Chriſtmas-day, I. Sunday after Eaſter, and Feaſts of S. Andrew, S. James and S. Matthew.

* FOR the Hearing and Reading the Sovereign Law-giver advantageouſly.

ON the II. Sunday in Advent, and the Feaſts of S. Paul and S. Luke.

* FOR the Heavenly Grace to imitate Chriſt, and the Saints his Followers.

ON the Sundays before, and II. after Eaſter, Feaſts of S. Stephen, H. Innocents, S. Philip and James, S. John Baptiſt and All Saints.

* FOR the Improvement of the Soul in keeping the Body under by Faſting, and the Sacrifice of Contrition.

ON the Faſt of Lent's Beginning or Aſh-Wedneſday, and I. Sunday in Lent.

* FOR the Knowledge and Practice of what required, the eſchewing Evil, and following Good.

ON the I. Sunday after Epiphany, and that III. after Eaſter.

* FOR the Love of God towards obtaining the Glorious Rewards of the other Life.

ON

ON the IV. Sunday after Eaſter, and that XIV. after Trinity.

* FOR the merciful Forgiveneſs of Tranſgreſſions that are heinous and manifold.

ON the XII. XXI. and XXIV. Sundays after Trinity.

* FOR the Mighty Aid of the Divinely Wiſe Diſpoſer of all Things.

ON the II. III. IV. VIII. and XX. Sundays after Trinity, and Feaſt of S. Michael and All Angels.

* FOR the Omnipotent Defence againſt Enemies, and benign Reſcue from Judgment.

ON the Septuageſimal and Sexageſimal Sundays, and that III. in Lent.

* FOR the Profeſſors of the Church to have Truth, Unity and Peace.

ON the Faſt of our Lord's Paſſion or Good-Friday, ſuch as appoſite, the V. Sunday after Trinity, Feaſts of S. John the Evangeliſt, and S. Simon and Jude.

* FOR

* FOR the Race of Mankind without the Pale of the Church, to be brought in and saved.

ON the Fast of Good-Friday, or our Lord's Crucifixion, that, as to its Purpose.

* FOR the Support in all Dangers, and various Afflictions.

ON the III. and IV. Sundays after Epiphany, and that IV. after Lent.

* FOR the Supply of all Good Things, to the Furtherance of Salvation.

ON the VI. and XV. Sundays after Trinity.

* FOR the Succeeding in Devotional Prayer and Religious Actions.

ON the X. and XXIII. Sundays after Trinity.

* FOR the Virtue of Charity, that most excellent Donation from on High.

ON the Quinquagesimal Sunday next before Lent.

* FOR the Watchfulneſs of Providence to preſerve the Body from Unhappy Accidents, and Soul from Evil Suggeſtions.

ON the II. and V. Sundays in Lent.

ME Tuum Votorum redde compotem, Domine! Amen. S. Aſpir.

II.

HYMNS Verſification.

PHILOTHEA! Theſe Hymns of the Church, greatly in the Originals eſteemed, and which here have their Poetic Verſions by approved Authors, are Expreſſions of the Prerogatives and Praiſes of the Divine Being: With Such ſelected is that Introductive called HYMNI ENARRABUNT, and after them, that very forcible and alarming one,

one, DIES IRÆ, ſo called; its Compoſer thereby intending to beget, beſides the moſt affecting Senſe of the Grand Audit, as to provide for it: Wherefore, you will conceive the reciting them at their Seaſons to be moſt proper.

HYMNI Enarrabunt.

INTRODUCTORY.

FOR the Soul's Preparing to commemorate in tuneful Numbers the Goodneſs of the Great God for his various Bleſſings.

THY Praiſes, O Moſt High! aloud
My grateful Anthems ſhall rehearſe,
Which, rightly tun'd, are rightly ſtil'd
The Muſic of the Univerſe.
Thus I, poor Mortal, here on Earth
Will imitate the Heav'nly Choirs,
And in exalted Notes I'll ſend,
In Holy Hymns, my rais'd Deſires.
ALLELUIA.

Te Deum & Benedictus.

MORNING.

I.

FOR the Soul's Adoring the Sacred Majesty, in those worthy Particulars of the Triumphant and Militant Church.

OUR Tongues, O God! thy Praise record,
We thee confess, O Sovereign Lord!
To the Eternal Father, all,
Who dwell on Earth, do prostrate fall:
To thee the Angels at all Hours,
To thee the Heavens and Heav'nly Pow'rs,
To thee, with Voice incessantly,
The Seraphins and Cherubs cry,
Thou Holy, Holy, Holy One!
Of Sabaoth Lord and God alone:
Fill'd is the Earth, the Heaven, the Sky,
With Glory of thy Majesty:

The bleſt Apoſtles glorious Choir,
The Prophets, whom thou didſt inſpire,
And all the white-rob'd Martyrs, ſing
Eternal Praiſe to thee, their King:
The Holy Church does loudly ſound
Thy Bleſſed Name throughout the Round
Of the whole Earth, confeſſing thee
Father of boundleſs Majeſty:
The ſame by her is alſo done
To thy ſole Venerable Son;
And to the Holy Ghoſt, that arms
The Soul with conſolating Charms:
Thou Chriſt haſt Kingly Glories won,
Thy Father's Everlaſting Son;
Thou, Man to free from endleſs Pain,
A Virgin's Womb didſt not diſdain;
Thou Death ſubduing, didſt unlock
Heav'n's Realms unto thy Faithful Flock;
On God's Right Hand thou ſitt'ſt, as bright,
As is thy Father's radiant Light;
Our Judge to come thou art eſteem'd,
Thy Servants therefore help, redeem'd
With thy moſt precious Blood, and make
Us, with thy Saints, of Bliſs partake.
Lord ſave thy People in Diſtreſs,
Thy Heritage vouchſafe to bleſs,

Rule, and exalt them without End,
Our daily Bleſſings thee attend;
Thy glorious Name we magnify
From Age to Age Eternally.
This Day, ſweet Lord! we now are in,
Preſerve us from committing Sin:
Have Mercy on us, Lord! efface
Our Sins with thy Celeſtial Grace;
Thy Mercy on us, Lord! be ſeen,
As on thyſelf our Hopes have been:
Lord! I have fix'd my Hopes on thee,
Then let me ne'er confounded be.

II.

FOR the Soul's Magnifying the unſpeakable Mercies of our Lord's Firſt Advent, which were then complete.

Now bleſt be Iſrael's Lord and God,
Whoſe Mercy, at our Need,
Has viſited his People's Grief,
And them from Bondage freed;

And

And rais'd in faithful David's Houſe
  Salvation, which of Old,
E'er ſince the World itſelf began,
  His Prophets had foretold.
To ſave us from our ſpiteful Foes,
  And keep this Oath in Mind,
Which thou to Abra'm heretofore,
  And to our Fathers ſign'd;
That we, from Fear and Danger freed,
  His Temple may frequent;
And all our Days, as in his Sight,
  In Holy Life be ſpent.
And thou, O Child! ſhalt then be call'd
  God's Prophet, to declare
His Meſſage, and before his Face
  His Paſſage to prepare.
To give them Light, who now in Shades
  Of Night and Death abide,
And in the Way that leads to Peace,
  Our Footſteps ſafely guide.

ALLELUIA.

Gloria

Gloria in Excelsis & Veni Creator.

EUCHARISTICAL.

I.

FOR the Soul's Ascribing to the Trinity in Unity all Glory, and uttering fervently the Praises due.

To God be Glory, Peace on Earth,
  To all Mankind good Will!
We bless, we praise, we worship thee,
  And glorify thee still;
And Thanks for thy great Glory give,
  That fills our Souls with Sight;
O Lord God! Heav'nly King! the God
  And Father of all Might.
And thou Begotten Son of God
  Before all Time begun,
O Jesu Christ! God, Lamb of God!
  The Father's only Son!

Have

Have Mercy, thou that tak'ſt the Sins
Of all the World away!
Have Mercy, Saviour of Mankind,
And hear us, when we pray!
O thou, who ſitt'ſt at God's Right Hand,
Upon the Father's Throne,
Have Mercy on us, thou O Chriſt,
Who art the Holy One!
The Lord, who with the Holy Ghoſt,
Whom Earth and Heav'n adore,
In Glory of the Father, art
Moſt High for Evermore.
AMEN.

II.

FOR the Soul's Worſhipping the Eternal Paraclete, whoſe Gifts are moſt ardently to be intreated.

SPIRIT, Creator of Mankind!
Viſit every Pious Mind,
And ſweetly let thy Grace invade
Such Breaſts, O Lord! as thou haſt made.

Chaſe

Chaſe far away our Mortal Foe,
And thy bleſt Peace on us beſtow:
Let thy Direction to us ſhine,
That Sin and Vice we may decline.
By thee let us the Father know;
Vouchſafe likewiſe the Son to ſhew;
And let's believe in thee, who doſt
Procede from Both, the Holy Ghoſt.
AMEN.

Magnificat & Nunc Dimittis.

EVENING.

I.

FOR the Soul's Celebrating with the Bleſſed Virgin our Lord's Myſterious Conception, and Happy Birth.

My Soul and Spirit fill'd with Joy
My God and Saviour praiſe,
Whoſe Goodneſs did from poor Eſtate
His humble Hand-maid raiſe.

Me,

Me, bleſt of God, the God of Pow'r,
All Ages ſhall confeſs,
Whoſe Name is Holy, and whoſe Love
His Saints ſhall ever bleſs.
The Proud, and all their vain Deſigns,
He quickly did confound;
He caſt the Mighty from their Seat,
The Meek and Humble crown'd.
The Hungry with good Things are fill'd;
The Rich with Hunger pin'd:
He ſent his Servant Iſrael Help,
And call'd his Love to mind,
Which to our Fathers heretofore
By Oath he did inſure,
To Abra'm and his choſen Seed
For ever to endure.

ALLELUIA.

II.

FOR the Soul's Rejoicing on the vouchſafed View of our Lord and Saviour in his Holy Oracles.

LORD! let thy Servant now depart
  Into thy promis'd Reſt,
Since my expecting Eyes have been
  With thy Salvation bleſt;
Which till this Time thy favour'd Saints
  And Prophets only knew,
Long ſince prepar'd, but now ſet forth
  In all the People's View.
A Light, to ſhew the Heathen World
  The Way to Saving Grace;
But O! the Light and Glory both
  Of Iſrael's choſen Race.
ALLELUIA.

DIES IRÆ.

OCCASIONAL.

FOR the Soul's Meditating on the Majesty and Horrors of the last Great Day, so to be prepared at meeting it.

DAY of Wrath! that dreadful Day
Shall the World in Ashes lay,
As the Sacred Scriptures say.
What a Fear will All surprise,
When the Judge aloft in Skies
Comes to hold his Great Assize!
The last Trump, with dreadful Groan,
Thro' the Graves and Regions blown,
Summons all before the Throne.
Death and Nature both shall quake,
When the Dead intomb'd shall wake,
Rising their Accounts to make.

Dooms-day Book ſhall be ordain'd,
In which all Things are contain'd,
How Mankind muſt be arraign'd.

When the Judge is ſeated ſo,
And that's ſecret all ſhall know,
Nothing unreveng'd ſhall go.

Wretch, how ſhall I then endure
T' anſwer? or whoſe Aid procure,
When the Juſt is ſcarce ſecure?

Thou Juſt Judge of Veng'ance due!
Pardon of my Sins renew,
E'er th' Accounting-day inſue.

Guilty like, I wail my Caſe,
Shame of Sin doth ſting my Face;
Spare me, God! who beg for Grace.

Thee in Lowlineſs I pray,
And with Heart contrite as Clay,
Guard me on my Dying-day.

AMEN.

ME gratum, ut uſque Tibi benedicam, incita, Domine! Amen.

III.

FINAL PETITIONS.

PHILOTHEA! For preſerving a Religious Frame of Mind towards the Divine Being: Wherefore, inure yourſelf to the Chriſtian Practice of theſe Petitions; which, with the Benediction, may be the Cloſe thereof.

I.

For Protection of Body and Soul.

O ALMIGHTY Lord and Everlaſting God! vouchſafe, I beſeech thee, to direct, ſanctify, and govern both my Heart and Body in the Ways of thy Laws,

Laws, and in the Works of thy Commandments, that thro' thy moſt mighty Protection, both here and ever I may be preſerved in Body and Soul, thro' our Lord and Saviour Jeſus Chriſt. Amen.

II.

For Conſervation of the TRUE FAITH.

O GOD! Let the Aſſurance of my Hope in thee, cauſe me to endeavour the Preſerving it to the End; and give me by my own Diligence, abſolutely neceſſary, that Security, as my Faith ſhall not fail, thro' the gracious Mediation of the Bleſſed Jeſus our Lord, who with Thee and the Holy Ghoſt, he liveth and reigneth One God, now and ever. Amen.

III.

III.

For Direction in every UNDERTAKING.

PREVENT me, O Lord! in all my Doings with thy moſt Gracious Favour, and further me with thy continual Help, that in all my Works begun, continued and ended in thee, I may glorify thy Holy Name, and finally by thy Mercy obtain Everlaſting Life, thro' Jeſus Chriſt our Lord. Amen.

THE Bleſſing of God the Father, and the Grace of our Lord Jeſus Chriſt, and the Conſolation of the Holy Spirit be upon me evermore. Amen and Amen.

THUS,

THUS, PHILOTHEA! intimately love the one Sovereign Good.

DISCEDERE eſt Spes præ Foribus Cœlitum.
Excerpt. Theol.

Eucharistical Offices.

PART the SECOND.

Fide firmus, cujus Finis, Salus Animæ.
S. Paul.

SECT. I.

FORM for Preparation to the HOLY COMMUNION.

The INTRODUCTION.

PHILOTHEA! The Holy Communion or Eucharist is a Divine Mystery, the most applicable to Eternal Happiness, and so of highest Dignity and greatest Concern, consisting only in Spiritual Administration, accompanying with Divine Bene-

diction, whereby the Sacrifice of Chriſt's Death, and his precious Blood poured forth is preſented to the qualified Partaker hereof, as the Object of his Meditation, Wonder, Love, Faith and Affiance, and whereby all the Benefits of that meritorious Paſſion are inſenſibly conveyed into the Soul, to the great Increaſe of its inward Strength and marvellous Refreſhment. Wherefore, worthily to diſpoſe you in Celebrating it, with the Church now exhorted thereunto, endeavour to keep your Heart affected with the Service in Public, and this in Private throughout: Thus preparatory are you to procede.

O God! grant, I beſeech thee, my Approaching inceſſantly unto the Holy Communion to acknowledge the great Benefaction thereby, be governed with profound Humility and hearty Devotion, through the prevailing Name of thy Beloved Son Jeſus Chriſt our Lord. Amen.

The

The RECOLLECTION.

PHILOTHEA! The Uſefulneſs of a Retreat, if ſuch Religious and its Duties harmoniouſly be joined, as our Lord did, with thoſe of Society, will remove ill Impreſſions, which might be made upon you in Converſation, and be productive of the chief Chriſtian Virtues; inaſmuch as it affords you the beſt Opportunity of ſearching and trying all your Ways, and getting a right Information concerning the State of your Conſcience, and will, by entering into this Scrutiny of yourſelf, cauſe you to conſider by the Divine Precepts, where your Conduct hath been faulty in any Reſpect, and how for the future to rectify it. Being ſo far advanced of Knowing yourſelf, and your ruling Sins and Infirmities, you have taken the moſt neceſſary Step towards abounding in the Duties of the Penitent: Wherefore, on theſe Ideas, thus call for the Heavenly Grace.

O God! I beſeech thee, mercifully receive my Prayer, and grant that I may both perceive and know what Things I ought to do, and alſo may have Grace and Power faithfully to fulfil the ſame, through Jeſus Chriſt our Lord. Amen.

The EXAMINATION.

PHILOTHEA! At the Entrance of the Chriſtian Sacrifice, it is indiſpenſably neceſſary, that you examine yourſelf of thoſe your Offences againſt the Divine Will: Wherefore, as the Inſtrument of your Penitence and Amendment, read with careful Attention this Compendium of Evangelical Precepts, that Perfect Syſtem of the Rules of Life, conducive to qualify you for the Bleſſed State, which is there propoſed and promiſed, when to Such your Converſation is ſuitable; and then ſupplicate the All-glorious and Ever-bleſſed God thereupon.

To

To be ſedulous for Attaining the Beatitudes our Lord pronounced; which in general are,

ON

I. POVERTY of Spirit, as it diſpoſeth for all Parts of Religion, and ſo one peculiar Virtue of the Goſpel.

II. AFFLICTED Piety, as it is religiouſly employed upon Spiritual Objects for affecting the Soul.

III. MEEKNESS of Life, as it iſſueth from the Strength of Prudence, and the Power of Religion.

IV. LONGING after Righteouſneſs, as it is the Mind's earneſt Appetite for Perfective Piety, which alone ſatisfieth.

V. COMPASSIONATE Pity, as it is the becoming, ſuitable to thoſe Caſes of the Miſerable, Injurious and Guilty.

VI. PURITY of Heart, as it ſtandeth in Oppoſition to what is Vicious, in any Action, Word and Thought.

VII. PEACE-MAKING, as it preſerveth that Temper where ſuch is, and repaireth where broken.

VIII. RELIGIOUS Suffering, as it conduceth to be Prudent as poſſible without any juſt Occaſion of Offence.

WHICH will be by Adhering to the Inſtructions he then next delivered; theſe in general are,

FOR

I. BEING Eminent and Exemplary towards rendering a good Life uſeful to others.
II. OBSERVING the Law and the Prophets by Himſelf fulfilled, as the Goſpel is therein pointed at.
III. REGULATING Anger, reſtraining Cenſoriouſneſs, repairing an Injury, and ſoliciting a Reconciliation.
IV. REGARDING Chaſtity in its utmoſt Extent, and attending to the Terms of the Marriage Contract.
V. HAVING that moſt due Reverence of God's Name, the Foundation of his Holy Commandment.
VI. FORGIVING Offences, and being both to Friends and Enemies charitable and benevolent.

VII. STRIVING to reſemble the Infinite Goodneſs, becauſe of that Relation to him, our Heavenly Father.

VIII. DOING Alms, not for the Sake of Applauſe, that vain Deſire; but with reſpect to the Reward in Heaven.

IX. ADDRESSING the Supreme Being in Private Prayer commanded; ſuiting ſuch with the Divine Platform, and uſing it to ſupply Defects.

X. RESPECTING the true Nature of Faſting, which is to improve Devotion, and thereby being diſciplined to Virtue.

XI. NOT laying up Earthly Treaſures, but ſecuring that Inheritance in Glory; neither diſtruſting the Divine Providence.

XII. NOT being apt to ſurmiſe or judge the worſe of Actions; nor letting Reproofs be indiſcrete, but decently performed.

XIII. REQUESTING importunately the Moſt High, which ſurely procures Succeſs; this ſo, will yield the Direction of uſing others as willing to be uſed.

XIV. NOT being diſcouraged by the ſeeming Difficulties in a Godly Life, while the Pleaſantneſs of a Wicked Life is deſtructive.

XV. BEING Cautious of profeſſing Faith without Works, and of having falſe Pretenſions to Salvation.

XVI. OBEYING what ſo Preceptive in this Scheme of Religion, for being a ſincere Chriſtian, and not a Hypocrite in a Day of Trial.

O GOD of Glory! I beſeech thee, have Mercy upon me, in Pardoning all my Tranſgreſſions; and cauſe me, with the greateſt Diligence of Endeavour, to practiſe theſe Excellent Inſtructions, ſo as it may pleaſe thee, through Jeſus Chriſt our only Mediator. Amen.

Or hereat Diſcretionary.

PHILOTHEA! The Church had Regard to all its Members, when She gave a ſhort and plain Direction to ſuch as prepare for this Divine Ordinance, though engaged in the moſt neceſſary Employments of Life: Wherefore, let it be religiouſly inquired into, and expreſs yourſelf to the Moſt High in the Petitions therewith, ſhutting up with that additional, on the Eternal Life promiſed, whoſe Duration is without the leaſt Allay of its Felicity, or Eclipſe of its Glory.

First, The Repenting truly of your former Sins; that is, either ſuch Things as God hath forbidden, to keep you from ruining yourſelf; or omitting the Duties he hath commanded, to fit you for your Happineſs.

O BLESSED Jesu! our Mediator and Advocate, I humbly intreat thee to procure for me the Pardon of my past Offences. Amen.

SECONDLY, The steadfastly Purposing to lead a new Life; that is, to arm yourself both with Holy Resolution, and with this Holy Institution, that thro' God's Grace you may be able to procede in the Way of Salvation.

O ALMIGHTY God! I apply to thee for making my Love and Fear of thyself the governing Principle of my whole Life. Amen.

THIRDLY, The having a lively Faith in God's Mercy thro' Christ; that is, to consecrate yourself to his Service, and not to stagger at his Promises, but be fully assured he will give you all the Graces you need.

O ADORABLE God! may the Memorial of my Saviour's Love and thy great Mercy, be such to keep me from being hopeless. Amen.

FOURTHLY,

FOURTHLY, The having a thankful Remembrance of Chriſt's Death; that is, the Evil he hath delivered you from, and the Bleſſing he hath procured for you thereby, muſt always bear Proportion to the Senſe thereof.

O GRACIOUS God! for the infinite Bleſſings received by thy Son's Sacrifice, on my miſerable State, which required ſuch, may I never forget my Gratitude to thee. Amen.

LASTLY, The being in Charity with all Mankind; that is, a Temper charitable and forgiving, muſt of a certain Truth be moſt beneficial to every one that hath it.

O DEAREST Jeſu! our Saviour, grant that I may always be prepared to go unto thine Altar, with the ſame Affection as becometh thy Diſciples. Amen.

AND, O Glorious Majeſty of Heaven and Earth, how infinitely Good is the Promiſe of Eternal Life Thou haſt aſſured us, whereby

whereby great is the Incitement to the Saving ourſelves from Deſtruction; confer on me, I beſeech thee, a firm Faith in thy promiſing this Goodneſs, that no Fears may terrify my Mind, no Pleaſures may corrupt my Heart, no Difficulties diſcourage me from Serving Thee, for my Attainment thereof, ſo to Ages without End. Amen and Amen.

The EXPOSTULATION.

PHILOTHEA! Farther, that the prevailing Quality of Sin may not ſhelter itſelf and abide in you any longer, this is ever neceſſary, and eſpecially as you are preparing for the Memorial of our Bleſſed Lord in the Sacrament: Wherefore, let your Reaſoning thus be, and then have Recourſe to Him, the Divine Benignity, in earneſt Petitioning for his Succour, to reſolve otherwiſe, as properly framed in its Order to inſue; beſides, which is very fitly,

fitly, Biſhop Andrew's pious Prayer, for your like offering up.

WHY, O my Soul! are you beguiled to believe the flattering Motions of Senſuality before the Oracles of the Moſt High, which are the Effects of the greateſt Wiſdom, and ſo highly beneficial to promote your Spiritual Intereſt?

How, O my Soul! is not your Conduct here regulated by the Sacred Precepts in the Inſpired Penmen; and is it, that you ſtudy not to the utmoſt the Happineſs of your Immortal Self, ſhortly to appear before the Great Tribunal which ſhall be?

AND, O my Soul! for avoiding endleſs Miſery, ſhall not you ſubdue every extravagant Deſire, and inflict ſo much Penance on yourſelf, as to caſhire all darling Vices, whereby the Bleſſedneſs in the Eternal State of your Exiſtence may be ſecured?

O Jesu! thou Redeemer of Mankind, enable me to see the Arts of Sin, and all the Mischiefs plotted against my Soul by my Spiritual Enemies, for other Resolution, whereby I may fitly come to thy Holy Ordinance thereunto intreated; from which, as in thy Presence, let me not go till I have intirely given myself to thy Service all the Days of my Life, for Happiness Everlasting. Amen, dear Lord! Amen.

Preserve me, O God! from the deadly Sins of Pride, Envy, Anger, Gluttony, Lewdness, Avarice and Sloth; and in their Stead implant and cultivate the contrary Heavenly Virtues of Humility, Mercy, Meekness, Temperance, Chastity, Contentedness and Chearful Industry. Amen.

The CONTRITION.

PHILOTHEA! Your Iniquities were the Cauſe of our Bleſſed Lord's Sacred Paſſion, by the Church's Invitation to be commemorated: Wherefore, as you hope to have your Forgiveneſs ratified and ſealed by Virtue thereof, with Holy Grief own your Demerits for his Divine Honour, who doth ſo freely remit them.

O God! I confeſs myſelf heinouſly Sinful, and to have provoked thy Diſpleaſure by frequent Repetitions of my Miſdeeds; the ſorrowful Senſe of my Guilt lies inſupportably on my Conſcience; in this Miſery have Compaſſion upon me, and give me Grace to live for the future more conformable to thy Will, that the Happy Alteration may redound to thy Glory, for the Sake of Jeſus Chriſt thy Son our Advocate. Amen.

The REMISSION.

PHILOTHEA! By the Power of Sin the Soul is hindered from Divine Converſe, and moreover liable to Eternal Condemnation: Wherefore, leſt it, with which you are greatly ſtained, ſhould terrify you from coming to the Holy Communion, uſe this Collect in our Excellent Liturgy, for Forgiveneſs.

O God! I beſeech thee, abſolve me from my Offences, that through thy bountiful Goodneſs I may be delivered from the Bands of thoſe Sins, which by my Frailty I have committed; grant this, O Heavenly Father, for Jeſus Chriſt's Sake, our Bleſſed Lord and Saviour. Amen.

The RESOLUTION.

✲✲✲✲✲HILOTHEA! Procede to well ✲ P ✲ weigh the Reſolve following, for ✲✲✲✲✲ firmly obliging you never to allow yourſelf in the Impiety you deteſt, and alſo for dedicating yourſelf to the Divine Service: Wherefore, let it, for its Memorial ſo conſented to and confirmed, be frequently viewed, which, by the Heavenly Aid thereat to be ſought in the Addreſs annexed, will preſerve your Stability in fulfilling this and all other Good; for then is aſſured Glory, Honour and Peace to you.

FORASMUCH as Chriſtianity engageth the Profeſſors thereof to a perfect Renunciation of the Guiſe of this naughty World, and truly to repent of their Sins, intending to lead a new Life, purſuant to the Divine Commands: Therefore doth PHILOTHEA ſincerely abhor, and ſted-

faſtly forſake all Vicioufneſs, as leadeth from the Path of Virtue; and conſonant to the Church's Admirable Service, and theſe Pious Offices, in Retirement ſolemnly devote herſelf to the Worſhip of the Adorable Trinity in Unity, whoſe is the Dominion and Glory for ever. Hereto bearing Witneſs the Church Militant and Triumphant.

Most Holy One Eternal! by thy Grace ſo help me thy humble Servant, in this Solemn Obligation, as to be circumſpect in all my Ways, and to have a clear Foreſight of the Difficulties which attend the Execution of it; therewith ſecuring ſuch Support to bear me up againſt them in any Trial. Amen and Amen.

The

The PETITION.

PHILOTHEA! The Form of Prayer our Lord himſelf taught his Diſciples, is the Canon of all our Prayers: Wherefore, devoutly repeat it, as ſo you will be enabled to perform in ſuch Manner the Duty, which is likely to be moſt effectual for qualifying you to recogniſe the Divine Benefactor, at the Return of this Great Service of the Sanctuary.

OUR FATHER which art in Heaven; hallowed be thy Name; thy Kingdom come; thy Will be done in Earth, as it is in Heaven; give us this Day our daily Bread; and forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us; and lead us not into Temptation, but deliver us from Evil; for thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

THUS

THUS approach, PHILOTHEA! with Holy Diſpoſition of Mind.

SECT.

SECT. II.

FORM at Celebration of the HOLY COMMUNION.

The OBLATION.

PHILOTHEA! One great Part of the Holy Communion or Eucharist, as the Primitive Christians esteemed and practised, was to dedicate themselves on the Act of Consecration of the Elements: Wherefore, do you, as they, hereat give up yourself to the Divine Being suitable to him and acceptable; and thus devoted from the whole Heart,

Heart, fed with Faith, decked with Truth, by Innocence made intire, and clean by Chaſtity, crowned with Charity, attended with a Train of good Works amidſt the Acclamations of Hymns, will be by this Evangelical Sacrifice, now to be moſt ſolemnly performed; ſaying in this Manner.

O Lord and Heavenly Father! according to thy Bleſſed Son our Saviour Jeſus Chriſt's Inſtitution, I humbly celebrate before thy Divine Majeſty, with theſe conſecrated Gifts, the Memorial of his Bleſſed Paſſion, rendering Thanks and Praiſe to thee for the innumerable Benefits procured to me and the whole Church thereby: And I do here, in dutiful Commemoration of thy Goodneſs, intirely offer myſelf, Soul and Body, tho' unworthy, to thy Service, beſeeching thee, that I may be repleniſhed with thy gracious Benediction, through the ſame, thy Son our Lord, to whom, with thee and the Holy Ghoſt, be Honour and Glory for evermore. Amen.

The MEDITATIONS.

I.

On our LORD's Tragic Hiſtory.

PHILOTHEA! The becoming Repreſentation hereof is now to be attended to: Wherefore, to converſe aright with it, you are thereby to lay in Thoughts that anſwer the Intention of the Divine Ordinance for Memorial thereof; and theſe following will furniſh you with proper Materials for the preſent Meditating.

THINK, O my Soul! of the Nature, End and Deſign of the Meritorious and Efficacious Sufferings of our Bleſſed Lord, in the ſeveral Stations thereof, and the Amazing Love that appeared in it; of the Foreknowledge, Council and Per-

miſſion of God therein, and of the Wickedneſs, Malignity and Rage of Men under the Satanical Influence and Inſtigation.

AGAIN, Think, O my Soul! with what invincible Reſolution, and exemplary Patience and Serenity our Bleſſed Lord bore his Agony, Crucifixion and Paſſion, and how the Prodigies at his Expiration, with Incidents of unuſual Scene of Horror and Conſternation, ſet it off, and diſtinguiſhed it from any other Death: His ſo Nefarious, that the greateſt Mourning of Heaven and Earth was thereat.

AFTER ſuch Thoughts, O my Soul! which ſurely are the moſt ſuitable for the Preparation of the Holy Myſtery, as coming neareſt to the Purpoſe thereof, let this be your Humble Addreſs of Thankſgiving.

GRACIOUS Jeſu! Glory be to thee for cauſing thy Sufferings to be regiſtred by thy Evangeliſts; from whence I call to mind

mind the afflicted State of thy Humiliation, while here on Earth, leading to the laſt Bitterneſs of thy Agony, Ignominy of thy Croſs, the Anguiſh of thy Paſſion, and the Dolors of thy Death; and all this to ſave us miſerable Sinners: For which Almighty Love I will, to the utmoſt of my Capacity, ever praiſe and adore thee, who liveſt and reigneſt with the Father and the Holy Ghoſt, One God, World without End. Amen.

II.

On our LORD's Holy Inſtitute.

PHILOTHEA! Farther to diſpoſe you for fixing your Faith, and embracing the Myſtery of this Divine Inſtitution: Wherefore, apply your Mind to the Conſideration of it, that as owning the Truth thereof, you may wor-

ſhip the Son of God therein with Religious Submiſſion and Wonder.

Now, O my Soul! what this is, and what Parts it conſiſts of, are the Viſible Elements, the Corporal Food our Lord Jeſus ordained, in Pity to your feeble Apprehenſions, for ſignifying the Inviſible Grace, the Spiritual Food of his Bleſſed Body and Blood, which as being rightly inſtructed, are verily received by the Faithful therein.

So that, O my Soul! you are to believe Such as really preſent in this Holy Sacrament as his Divine Power can make it, tho' the Manner of his Myſterious Preſence you cannot comprehend; and that if with a due Preparation you come to his Table, as you then receive the ſaid outward Signs, ſo ſhall you then receive the ſaid Thing ſignified.

And ſeeing, O my Soul! you have hereby the Pledges to aſſure you of the real Communication of the Body and Blood of our Lord Jeſus, let this, for the ineſ-

timable Bleſſing thereof, be your humble Addreſs of Acknowledgment.

O Jesu! my Lord and my God, thou haſt told me, that thy Words they are Spirit and they are Life, and therefore not carnally to be underſtood: Lord! I believe, help thou my Unbelief, and ſeeing thou haſt inſtituted this Myſtery, let thy Divinity thus ſtampt on it, ſtrike into my Soul an Holy Awe and Reverence in approaching it, and create in me Heavenly Diſpoſitions to celebrate the Miracle of thy Love therein, for my intimate Union with thee, who liveſt and reigneſt with the Father and the Holy Ghoſt, One God, World without End. Amen.

III.

On our LORD's Propitious Visit.

PHILOTHEA! The ineffable Benignity of Christ the King of Glory, wherewith he will come unto you, the Compact of vile Dust, subject to Infirmity and Death, for your Grace and Salvation, should excite in you pious Motions: Wherefore, impress the Divine Sense thereof on the Faculties you are indued with.

ADMIRE, O my Soul! that the Magnificent Jesus, on whom Myriads of Celestial Spirits, his Ministers, attend, prosecuteth you with Grace and Favour, when coming to you, far from that Holiness you should be qualified with, to lift you up being fallen, and to help you being distressed.

AND

And rejoice, O my Soul! that this Exalted Prince and Saviour desireth to enlarge you with the ample Gift of his Divinity, and pleaseth to be with you for the Purifying of your Nature, for the Remission of your Sins, for your endless Safety, and for your being a Coheir of his Glorious Kingdom.

Go therefore forth, O my Soul! to proclaim his Visiting you, in this humble Address of Congratulation for such his favourable Regard towards yourself.

Blessed Jesu! thou Lord of Glory, my Soul and all its Powers highly esteem this Amazing Kindness for the Gracious Visitation and Continuance with me, which thou vouchsafest, though I am unworthy thereof; therefore, with Adoration and Praise do I receive thee into my Heart, and with Joy and Gratitude entertain thee, who livest and reignest with the Father and the Holy Ghost, One God, World without End. Amen.

The PARTICIPATION.

PHILOTHEA! It is to be hoped, your Diſpoſitions are ſo rectified, as now from the Motives of the Divine Command, and the admirable Effects of this Holy Sacrament, to communicate: Wherefore, thus petition our Lord Jeſus Chriſt before the Partaking of the Outward Signs, and that which is Spiritually ſignified, ſo as with a pure Faith therein, and hence altogether, you may be preſerved unto Everlaſting Bliſs, meekly Kneeling thereat.

O LORD Jeſu! Benign Saviour of Mankind, in the Multitude of thy Mercies I approach thy Altar, and hereat deſire to renew my Baptiſmal Covenant with thee, and to ſeal it in this thy other ſtated Ordinance; for thy Paſſion, which I now commemorate, pardon all my Failings, and receive

receive me into thy Grace and Favour. Amen, Lord! Amen.

O R,

MOST dear Redeemer! let this Holy Communion, by thy Grace, be to me at once the Great Seal of thy Mercy for the Remiſſion of my Sins, and for my conſequent Glorification with the Saints, in the Poſſeſſion of Such; then ſhall I communicate with thee in perfect Purity and Felicity for ever. Amen, Lord Jeſu! Amen.

THUS celebrate, PHILOTHEA! for the Bleſſed Advantages hereof.

SECT. III.

FORM in Concluſion of the HOLY COMMUNION.

The EXULTATION.

PHILOTHEA! The Holy Communion or Euchariſt is to be finiſhed with a reſpectful Act of Joy, ſince the Divine Philanthropy, whoſe Seſſion is on High, worſhipped by the Angelic Hierarchy, hath by Sacred Signs exhibited himſelf unto you, and graciouſly vouchſafed to feed you with the Immortal Food, the Holy Myſtery of his moſt precious Body and Blood, thereby aſſuring you of his Favour and Goodneſs here, and the Enjoyment of him hereafter:

ter: Wherefore, do you thus rejoice, as the Bleſſed Virgin in her Canticle, little varied, with the higheſt Ecſtaſy, for ſuch Eternal Love.

My Soul doth magnify the Lord, and my Spirit hath rejoiced in God my Saviour; for he hath regarded the low Eſtate of our Nature: For behold, from henceforth all Generations, even the Angels themſelves, ſhall call us Bleſſed; for He that is Mighty hath done Great Things to exalt us: Holy for ever, Bleſſed and Glorified be therefore his Name. Amen, Alleluia, Amen.

The INTERCESSION.

PHILOTHEA! By the Memorial of our Bleſſed Lord's Sacrifice, which obtained univerſal Mercy, and by which he in Heaven becomes a prevalent Advocate; and alſo, purſuant to Holy

Inſtruction, you are to plead for others: Wherefore, do you, if there be a decent Pauſe, or any vacant Minutes, affectionately pray for the Divine Acceptance of All, as of yourſelf; then unite with the Communicants in the concluding Prayers and Hymn of our Church.

O LORD God! I beſeech thee, in theſe my Supplications, thou wouldſt, of thy good Pleaſure, govern the Holy Church Univerſal in the right Way; preſerve our Sovereign King GEORGE, and the Royal Family, in Holineſs and Proſperity; illuminate the ſeveral Sacred Orders of the Clergy with true Knowledge and Underſtanding of thy Word; endue the Nobility with Grace and Wiſdom; keep the Magiſtrates in executing Juſtice and maintaining Truth; bleſs the Subjects of the Realm, to obey the Princely Authority, and be in Charity with each other; give unto all Nations Peace and Concord; increaſe the Piety of the Orthodox; reduce the Deceived, and confirm the Weak; ſuccour the Afflicted, ſhew Pity upon Captives, and provide for the Deſo-

late; have Mercy upon Mankind in general; forgive my Enemies, and for their Amendment convert them; beſtow on me and this Congregation Temporal Plenty and Spiritual Grace, and make us all Partakers of thy Celeſtial Kingdom: Finally, grant what farther neceſſary, known only to thee, for the Merits and Mediation of Jeſus Chriſt thy Son our Lord, to whom, with thee in the Unity of the Holy Ghoſt, be all Majeſty, Might and Glory, now and for ever. Amen.

The DECESSION.

PHILOTHEA! Being allowed to depart with the Congregation from the Divine Sacrament that's been adminiſtred, on the Biſhop's or Prieſt's Delivery of the Solemn Benediction: Wherefore,

fore, do you with Ardor desire the Continuance thereof; and that which fitly to precede it, may be your humble Request for the desired Consolation from the Holy Participating thereof; and for a firm Faith, sincere Repentance and upright Love, those good Acts to accrue thereby.

O Jesu! By this Memorial of thy Blessed Sacrifice, once upon the Cross fully and perfectly made, let my Love be inflamed, my Faith established, my Vigilance quickened, and my Zeal increased; that returning thence as at present, the Benefit of its consolating Influence may ever be to me. Amen, dearest Saviour! God Everlasting, Amen.

May this Peace and Blessing, O God! thou Great Three-One, now pronounced by thy Steward, descend upon me to my Eternal Happiness of enjoying Thee with the Church Triumphant. Amen.

THUS diſcharge, PHILOTHEA! the Obligations to Chriſtianity.

NULLUM Opus Fidei ante Cœli Aditum.
Excerpt. Theolog.

Occasional Offices.

PART the THIRD.

Charitate radicatus, quod Vinculum est
Perfectionis. S. PAUL.

SECT. I.

DEVOTIONS for Hallowing the LORD's Day.

The CANTICLE at Uprising.

PHILOTHEA! The Observation of this Day is conformable to that of the Holy Apostles: Wherefore, like them, regard and improve it, which will be a Prologue to your Eternal Rest; and for the Beginning thereof, thus thankfully acknowledge the Divine Wisdom and Good-

neſs; and then, as Neceſſity requires, you may uſe that Chriſtian Liberty of being ſatisfied your Domeſtic Concerns are in Order, till the Private Office of the Morning Supplications, in the meritorious Name and powerful Mediation of our Glorious Saviour.

EVER Bleſſed art Thou, moſt Gracious God! for all thy Benefits Spiritual and Temporal beſtowed upon me; therefore, my Soul doth magnify the Lord, and all that is within me, praiſeth his Holy Name. Alleluia.

The Soliloquy and Ejaculation to the Temple.

PHILOTHEA! Before going forth to the Public and Social Performance of Divine Service, it highly becometh the Offering your Addreſſes to the ever Bleſſed Being in Private: Where-

fore, be referred to their Form at Morning, as preparatory to the concurrent Devotions of the Assembly in the Consecrated Temple, where besides will be heard for your applying, Examples to lead, Precepts to teach, Commands to bind, Promises to encourage, Threats to warn, Mercies to comfort, and Judgments to waken you: And when at the Porch, somewhat reason by yourself, saying only such as is before that Ejaculatory.

O My Soul! that you may entertain Heavenly Meditations, let all your Worldly Thoughts now stay behind.

O Lord! my Thoughts and Desires being fixed on thee, grant that the Words of my Mouth, and the Meditation of my Heart, may now and ever be acceptable in thy Sight, who art my Saviour and Redeemer. Amen, Amen.

The Verſicles and Ejaculations in the Temple.

PHILOTHEA! The Church ſummoning you to her Solemn Offices, at which reſort, the Requiſites for performing Divine Worſhip are Inward Devotion and Attention, and ſuch Religious Thirſt beſpeaking you to have a true Notion of the Honour and Dignity thereof, wherein the Hymns and Praiſes are Imitations of the Supernal Alleluias; and in that Reſpect the whole Liturgy, a Rudiment not ſo complete of the Homage more perfect, which ſhall be done in the Celeſtial Choir: Wherefore, apply your Mind to ſuch pious Affections, which are ſuitable to the various Parts of thoſe Offices, being aſſiſted from the devout Acts enſuing, to be ſilently offered up.

Before

Before SERVICE.

My Soul hath a Desire and Longing to enter into the Courts of the Lord. Alleluia.

O God! whereas without thy Assistance I am not able to please thee; of thy great Mercy afford me such Portion of thy Holy Spirit, as may direct my Heart and all my Faculties to perform my Duty, which thou requirest of me, through Jesus Christ our Lord. Amen.

At SERVICE.

I. When the Preparatory Sentences of Sacred Writ and Excellent Exhortation from those Texts ended.

With

WITH as great Diligence, O Lord! I hearken hereto, as to the Miniſtry of any other Portion of thy Holy Scriptures and Inforcement of them. So be it.

II. WHEN the General Confeſſion of Sin is pronounced by the Congregation.

I OFFER this up, O Lord! upon my particular Offences, with all Penitent Reflexions, that ſo at laſt to be found of Thee in Peace blameleſs. Amen.

III. WHEN the Abſolution is with the Divine Authority declared.

MAY this Pardon, O Lord! reſt upon my Soul, and ſeal the Forgiveneſs of all my Sins. Amen.

IV. WHEN the main Body of the Liturgy throughout its reſpective Offices, either Matter of Praiſe or of Supplication, performed.

WITH all poſſible Joy and Thankfulneſs of Heart, O Lord! do I render theſe Praiſes to thy Glory. Alleluia.

WITH

WITH all ardent Desire, O Lord! I offer these Supplications for thy Gracious Acceptance. Amen.

V. WHEN at the Ministration of the Divine Word read or explicated.

CAUSE me, O Lord! to consider and endeavour to comply with the Influence of these Instructions and Motives to a Holy Life, have upon my Mind. Amen.

VI. WHEN the Forms of Confession of Faith are repeated, turning to the East.

THUS I do, O Lord! with all actual Assent to the Truths therein contained. Amen.

VII. WHEN the Offertory is begun, or Select Sentences of Scripture are reading to stir up the Congregation thereto.

MAY our Prayers and Alms go up before thee, O Lord! and be graciously accepted. Amen.

VIII. When hearing from God's Ambaſſador the Exhortatory and Invitatory for coming to the Holy Communion.

Now warned, O Lord! ſecure to me thy Favour and my Salvation, through the Merits of thy Death. Amen.

Hereat, O Lord! for the Inſtances of thy Love to me and every Sinner, thy Sacred Name be praiſed. Amen.

Thus, O Lord! do I repent and forgive and purpoſe, by thy Grace, Amendment, that thence this Sacrament may ſolace my Soul. Amen.

IX. When the Prayer of Conſecrating the Holy Symbols is ſaid for their Adminiſtration.

Send down, O Lord! thy Bleſſing upon theſe Means of Grace and Salvation, which thou haſt ordained. So be it.

X. When thoſe excellent Prayers on Delivering the Conſecrated Elements are repeated, and whilſt Partaking.

Let me never, O Lord! be unmindful of thy infinite Mercy in being One with thee already; but give thereat Thanks for Such all my Days; ſo truſting to be perfectly united to Thee in Everlaſting Glory. Amen.

After SERVICE.

My Soul be joyful in the Lord; it ſhall rejoice in his Salvation. Alleluia.

O God! make me the Diſciple of Faith and Love, that ſo I may be fitted to receive from thy Holy Spirit, the Things which cannot enter into the Mind of Man, and which thou reſerveſt for thoſe that have an Affection for thee, through Jeſus Chriſt our Lord. Amen.

The Hymn and Prayer for Regress, Morn and Even, from the Temple.

I.

PHILOTHEA! That which proper, now the Divine Service being ended, is the Mid-day Devotional Office: Wherefore, add it to this Hymn and Prayer; after which Retirement, you may take such liberal Refection, as is convenient, when your Discourse may be innocently diverting.

Now, Blessing and Honour and Glory be as celebrated in the Seraphic Concert, to Thee, O thou Gracious Three-One! the inexhaustible Fountain of Being and of Happiness, whose Name is excellent, and thy Praise above every Part of the Universe, for per-

permitting me into thy Court, adorned with the illuſtrious Preſence of the Heavenly Powers, that there I might, moſt amiable to me, in thy Public Service pay my uſual Devotions to thee. Amen, Alleluia, Amen.

O Everliving God our Saviour! have Mercy upon me, and pardon theſe Failings; my Thoughts wandring from, and Heart unaffected to the Prayers and Praiſes, which this Day in the Congregation have been offered, for Experiencing the Sweetneſs of thy Word, the Reaſonableneſs of thy Service, the Certainty of thy Promiſes, the Benefits of thy Providence, the Comfort of an intire Dependence upon thee; ſo as nothing ſhould be able to alienate my Duty and Love from thee, as moſt fitting. Amen.

II.

PHILOTHEA! The Divine Service again ended, for this your with-drawing: Wherefore, add thoſe Compoſures as before, to what ſuitable in theſe Occaſional Devotions; afterward you may lawfully allow your Mind a little Relaxation, the more religiouſly to cloſe the Day with the Form of Supplications, in the meritorious Name and powerful Mediation of our Glorious Saviour, at the Even Office here referred to.

Now, Bleſſing and Honour and Glory be as celebrated in the Seraphic Concert, to Thee, O thou Great Three-One! the inexhauſtible Fountain of Being and Happineſs, whoſe Name is excellent, and thy Praiſe above every Part of the Univerſe, for permitting me into thy Court, adorned with the illuſtrious Preſence of the Heavenly Powers, that there I might, moſt amiable

miable to me, in thy Public Service pay my uſual Devotions to thee. Amen, Alleluia, Amen.

O Everliving God our Saviour! have Mercy upon me, and pardon theſe Failings; my Thoughts wandring from, and Heart unaffected to the Prayers and Praiſes, which this Day in the Congregation have been offered, for Experiencing the Sweetneſs of thy Word, the Reaſonableneſs of thy Service, the Certainty of thy Promiſes, the Benefit of thy Providence, the Comfort of an intire Dependence upon thee; ſo as nothing ſhould be able to alienate my Duty and Love from thee, as moſt fitting. Amen.

Be thus aſſiſting, Philothea! in the Holy Offices with Purity.

SECT.

SECT. II.

Pious ACTS at reading Christian THEOLOGY.

The INTRODUCTION.

PHILOTHEA! The Reading of the Orthodox Compositions hereupon in your Collection thereof, the better, as is your Duty, to press on farther, and dive with meek Curiosity into the Mysterious Treasures of such Theology; and which will be highly advantagious and delightful

delightful to you: Wherefore, give yourſelf thereto, as Leiſure ſhall admit, and ſo ruminate upon what you peruſe, for acquiring its perfect Knowledge; and before which, thus requeſt with Fervour the Divine Guidance and Aid, that it may be ſucceſsful.

O Holy Spirit! thou Heavenly Inſtructor, I humbly beſeech thee, graciouſly to prepare me now, and at all Times, for the Reception of Truth; do thou quicken my Faculties, and bleſs me in the Exerciſe of them, that ſo my Ignorance may be changed into Knowledge, and that into Practice, for returning with inexpreſſible Delight into the Way of Righteouſneſs, and thus be ever happy, thro' Jeſus Chriſt our Bleſſed Saviour, who, in the Unity of thee, O Holy Spirit, he liveth and reigneth with the Father, One God, World without End. Amen.

The BOOKS ſelected for this Purpoſe are in general,

I. The Series of Sacred Hiſtory, from the Beginning to the Coming of our Lord Chriſt, and ſince; with the Eccleſiaſtical Hiſtories of the firſt Centuries.

II. The Syſtem of Divinity, extracted chiefly from our Celebrated Profeſſors, with the Polemical Writings of our Orthodox Apologiſts defending Chriſtianity.

III. The Commentaries and Diſcourſes on Holy Scripture, and on the Church's Homilies of our Renowned Clergy.

IV. The Tracts in Practical Devotion, and Divine Poetry of the Sacred Order, with other Editors learned therein of our Communion.

V.

V. THE Characters and Lives of our eminent Biſhops and Doctors, with the Antiquities of Weſtminſter Abby and Canterbury Cathedral.

The CONCLUSION.

PHILOTHEA! Theſe Theological Portions being read with Attention, and an Endeavour of ſuiting your Affections to the Divine Subject therein: Wherefore, with the Glorification, Church's Collect, Lord's Prayer and Benediction, cloſe the Acts, for being ſalutary unto you.

ALL Glory, more than I can utter or conceive, to the Bleſſed and Undivided Trinity, Father, Son and Holy Ghoſt, One God from Everlaſting to Everlaſting. Amen and Amen.

GRANT, I beſeech thee, Almighty God! that the Words I have now read, may by thy Grace be ſo grafted inwardly in my Heart, that they may bring forth in me the Fruit of good Living, to the Honour and Praiſe of thy Name, through Jeſus Chriſt our Lord; in whoſe Bleſſed Form I farther offer to thee, ſaying devoutly, as he taught,

OUR FATHER which art in Heaven; hallowed be thy Name; thy Kingdom come; thy Will be done in Earth, as it is in Heaven; give us this Day our daily Bread; and forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us; and lead us not into Temptation, but deliver us from Evil; for thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

THE Grace of our Lord Jeſus Chriſt, and the Love of God, and the Fellowſhip of the Holy Ghoſt be with me evermore. Amen.

THUS, PHILOTHEA! conſult the Wiſe Interpreters with Reſpect.

SECT.

SECT. III.

Devout ACTS before and after CONFIRMATION.

PHILOTHEA! The miniſtring Confirmation is appointed to the Epiſcopal Office; its Advantages to the Recipients are a new Engagement to the Chriſtian Life, the Teſtimony of Divine Favour, and the Preſervation of the Church's Unity: Wherefore, that you may graciouſly receive their Effects, be devout in the Preparatory and Gratulatory Acts following.

I.

O LORD God! by whoſe Providence I was early dedicated to thee, and intitled to the inconceivable Happineſs of thy Glory; diſpoſe my Mind diligently to perform thoſe Conditions, even to my Life's End, which thou

thou requireſt, to qualify me for the invaluable Benefit, through Jeſus Chriſt our Saviour, who with Thee and the Holy Ghoſt liveth and reigneth One God for evermore. Amen.

II.

O Lord God! I thus magnify thy Holy Name, for the renewed Aſſurance of thy Heavenly Grace to me; let the Bleſſing which I have received of thy Servant, the Right Reverend E——, Biſhop of L——, ever remain with me; and do thou mightily aſſiſt and ſupport me in all Trials, through Jeſus Chriſt our Saviour, who with Thee and the Holy Ghoſt liveth and reigneth One God for evermore. Amen.

Thus, Philothea! diligently ſecure the Hopes to Stability.

SECT. IV.

Soliloquy and Prayer preparatory for Happy DYING.

PHILOTHEA! The Obligation hereto is ſo great and neceſſary, that by you it ought to be much conſidered: Wherefore, let ſuch be from the ſerious Reflexion as herein preſcribed, on your next Duration for the endleſs Felicity, in the Preſence of the Tri-Une Being deſired; imploring moſt ſuitably his Divine Grace, as too here in Order.

HAVING that indiſpenſable Part to act, O my Soul! which is your timely penitential Sorrow for violating the Divine Commands,

and that before Departure out of this human Life, bounded by a very ſhort Space, for then its Scene will alter; and to prepare yourſelf ſpeedily for the other State that is Everlaſting, by the attentive Application of the neceſſary cleanſing Duties: Defer not ſuch, eſpecially till your Taper be expiring; leſt then you ſhall make a ſad Epilogue, and your going off the Stage be with Trembling, to feel at that Event and the Reſurrection to the Great and Final Audit, the Almighty Judge, his Reſentment and Diſpleaſure, which muſt be expected, when ſo remiſs in the faithful Acquitting yourſelf hereof, which is the Probationary Charge here only allotted you.

O God! Moſt Mighty, enable me, I humbly beſeech thee, ſeeing the frequent Contemplation of my latter End is reſolved upon, ſo to live, as I ſhall then wiſh to have done; and grant, that through the Holineſs of my Life, and this daily Proſpect of Mortality, I may paſſionately deſire to meet that happy Hour of my Diſſo-

Diſſolution, with the Prayer of the Bleſſed Apoſtle, Come, Lord Jeſus! Come quickly. Amen.

SECURE, PHILOTHEA! your beſt Reception that's Eternal.

SECT. V.

Dedication of Civil FRUITS.

PHILOTHEA! The active Honouring the Divine Creator with your Subſtance he has required under the Goſpel, as under the Law, is a very neceſſary Part of that Glory, which muſt be given to him; hence ſo laudable is the Action for Influencing others, that it ſhould not therefrom be withheld: Wherefore, have that Regard in proportioning duly theſe Fruits, his Sacred Peculiar, and let the Offering Such with Gladneſs be continual, for the Enjoyment of your reſidual Income; and in this wiſe adore him thereat.

O THOU Moſt Mighty God! the Poſſeſſor of Heaven and Earth, I now honour and hallow and worſhip thee, in rendring my

my bounden Tribute and Service, this Fruit of my Increaſe, which I offer with a thankful and joyful Heart, adoring thy Goodneſs and praiſing thy Mercy, in giving me all that I have; herein graciouſly accept me, through Jeſus Chriſt the Biſhop of Souls, to whom be Glory, with Thee and the Holy Ghoſt, One God from ever and for ever. Amen.

THUS acknowledge, PHILOTHEA! the Univerſal Sovereign.

SECT. VI.

Devotions in SICKNESS.

PHILOTHEA! Seeing God, Bleſſed for evermore, hath ſent you this Affliction: Wherefore, reſign yourſelf to his Divine Will, and begin with meditating on human Frailty, and ſo procede for rehearſing the Penitential Hymn by One of Honourable Perſonage, and celebrated for his Great Genius, as to affect you, then in the Collect requeſting the Almighty Author of your Being for Preſervation of Body and Soul, and profeſſing the Orthodox Doctrine; thereafter the Orders of our Church for the Parochial Curate's Viſitation, and celebrating the Holy Communion with the Soliloquy preceding Such, being ended, let the other Devotional Parts herewith ſuiting your Caſe, be performed as moſt requiſite.

The

The MEDITATION.

MAN's Portion of Time is not only ſhort as to its Duration, but alſo uncertain in the Poſſeſſion; while it conſumes, he doth not perceive it, and when gone, it ſeems as nothing; altho' his Days be few, yet are they full of Miſery, for he is ever fearing or feeling ſome Calamity; he ſprings up hopefully, and ſeems fair as a Flower in its Freſhneſs and Oriency; however, pale Death ſoon cuts him down, and then he withers; as the Shadow of a Cloud he ſwiftly and ſilently paſſes away: Seeing therefore, that this Life is the Scenery of Viciſſitudes, and that it will not be long ere it will conclude all its Motion in the fixed Point of Eternity; do you, O my Soul! improve the ſole Opportunity given you to tranſact your Everlaſting Concern for the Beatific Viſion, which is the Angels rapturous Joy, and the Saints ſovereign Happineſs.

The

The HYMN.

When riſing from the Bed of Death,
O'erwhelm'd with Guilt and Fear,
I ſee my Maker Face to Face,
O how ſhall I appear!
If yet, while Pardon may be found,
And Mercy may be ſought,
My Heart with inward Horror ſhrinks,
And trembles at the Thought;
When thou, O Lord! ſhalt ſtand diſclos'd
In Majeſty ſevere,
And ſit in Judgment on my Soul,
O how ſhall I appear!
But thou haſt told the troubled Mind,
Who does her Sins lament,
The timely Tribute of her Tears
Shall endleſs Woe prevent.
Then ſee the Sorrows of my Heart,
E'er yet it be too late,
And hear my Saviour's dying Groans,
To give theſe Sorrows Weight.

For

For never ſhall my Soul deſpair
Her Pardon to procure,
Who knows, thine only Son has dy'd
To make her Pardon ſure.

The COLLECT.

ALMIGHTY God! who ſeeſt that I have no Power of myſelf to help myſelf; keep me both outwardly in my Body, and inwardly in my Soul, that I may be defended from all Adverſities which may happen to the Body, and from all evil Thoughts which may aſſault and hurt the Soul, thro' Jeſus Chriſt our Lord. Amen.

The PROFESSION.

I PROFESS with the Catholic Church this Summary of the right Faith; that is the authentic Standard of worſhiping One God in

in the Fulneſs and Equality of the Ever-bleſſed Trinity; and in ſuch a Manner, that neither the Singularity of the Subſtance confounds the Propriety of the Three Perſons, Father, Son and Holy Ghoſt, nor their Diſtinction divides the Unity of the Godhead; which being the Foundation of Chriſtianity, is neceſſary to Everlaſting Salvation. I alſo acknowledge with the Faithful, the Adhering to the Holy Inſtructions of the Apoſtles; and hereupon I do worſhip the Moſt High, as in the Angelic Glorification, ſaying, Holy, Holy, Holy Lord God Almighty, who liveth for ever and ever. Amen.

The SOLILOQUY.

It is moſt convenient, O my Soul! that you be very attentive to the Church her Orders, through each diſtinctly by the Clerical Miniſtry, and that you in no wiſe permit

permit Fears to cauſe Impatience under your Sickneſs, but be willingly inclined to exerciſe and improve the Chriſtian Virtues, for your happy Conſignation at laſt to Glory. And when the Myſteries of Divine Ordinance are diſtributing thus in Private, for, as Almighty God our Lord ſhall pleaſe, your Final Receiving thereof, to be your Bleſſed Viaticum into the other State Immortal; therefore, do you, beſides the ardent Deſire, Zeal and Love required in its right Uſe the Euchariſtical Offices have prepared you for, bring to remembrance the Frequency of its Attendance in Public, whereby it was ſo comfortable to you for perfecting this, to the farther cheriſhing the Hopes of Salvation.

Here CURATE's Offices.

The ſuccedent PETITIONS.

I.

For averting EVIL and procuring GOOD.

ENTER not into Judgment with thy Servant, O Lord! for in thy Sight ſhall no Man living be juſtified. Succour me, O Lord God of my Welfare! for the Glory of thy Name. Let thy loving Spirit lead me forth into the Land of Righteouſneſs.

HEAR me, O Lord! and that ſoon, and with thy Ears conſider my Calling, for my Spirit waxeth faint: Hide not thy Face from me, leſt I be like unto them that go down into the Pit.

DELIVER me, O Lord! from Eternal Death, in that Day of Aſtoniſhment, when the Heavens and the Earth ſhall be moved at thy coming to judge the World reſerved unto Fire: I tremble, if that Regiſter of my Miſcarriages ſhall be produced without finding thy Mercy.

O LORD! reſcue my Soul, and out of thy Clemency ſhew thy unſpeakable Commiſeration to me, that ſo thou may'ſt both acquit me of my Sins, and ſave me from the Puniſhment, which I deſerve for them. Amen.

II.

For Consolatory Hope.

My Heart, O Lord! is disquieted within me, and the Fear of Death is fallen upon me; and what is my Hope, truly it is even in thee. O spare me a little, that I may recover my Strength before I go hence, and be no more seen; superadding this to all thy Favour and Grace, not to remove me but with sole Advantage for Eternity; and then this my Hope and Expectation of arriving at the Region of Blissful Rest, which remaineth to thy People, will be regular and solid, being built upon thy express Promises, ratified by an Oath, besides founded on the precious Death of Jesus Christ our Saviour, and confirmed by his glorious Resurrection, as also by the Earnest of the Holy Spirit: Therefore, to the Blessed Trinity in Unity be ever ascribed most due Adoration. Amen and Amen.

III.

III.

For excuſing DEFECTS.

ALMIGHTY God! the Fountain of all Wiſdom, who knoweſt my Neceſſities before I aſk, and my Ignorance in aſking, I beſeech thee to have Compaſſion upon my Infirmities, and thoſe Things which for my Unworthineſs I dare not, and for my Blindneſs I cannot aſk, vouchſafe to give me, for the Worthineſs of thy Son Jeſus Chriſt our Lord; in whoſe moſt Holy Words, dictated for prevailing, I offer, and ſay them humbly;

OUR FATHER which art in Heaven; hallowed be thy Name; thy Kingdom come; thy Will be done in Earth, as it is in Heaven; give us this Day our daily Bread; and forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us; and lead us not into Temptation, but deliver us from Evil. Amen.

The

The Benediction for Divine Safety.

O God! unto thy Grace and Mercy I commit myſelf; bleſs me with Good, keep me from Evil, and give me Peace now and evermore. Amen.

Hold faſt, Philothea! to God, the Supreme Happineſs.

SECT.

SECT. VII.

Grateful ACTS for RECOVERY.

PHILOTHEA! The Manifestation of Divine Goodneſs in reſtoring you to the State of Health, is moſt Singular: Wherefore, it is a fit Invitatory, that you do ſhew Gratitude to the Munificent Being for the Effect hereof, thus acknowledging to him:

O LORD my God! in my Diſtreſs I cried unto thee, and thou haſt graciouſly reliev'd me and recover'd my hopeleſs Life from the Grave. Thou haſt brought me to great Honour, and comforted me on every Side.

BEING thus exalted, I will rejoice in giving Praiſe for the Operation of thy Hands; I will give Thanks to thee with my

my whole Heart, ſecretly among the Faithful, and in the Congregation.

For of thee, and in thee, and through thee, and for thee, are all Things. I will celebrate thee without ceaſing, and magnify thee, for thy Favours are endleſs. Bleſſed be the Name of the Lord from Generation to Generation.

To the Almighty Father our Creator, and to his only Son our Saviour, and to the Holy Ghoſt our Comforter, One in Eſſence and Three in Perſonality, be Honour, Glory, and Adoration, through Endleſs Ages. Amen.

O Most Mighty God! who in thy late Viſitation, haſt ſorely chaſtened me with Sickneſs for my manifold Sins, and now haſt favourably freed me from that Affliction, and given me the Bleſſing of Life; for ſuch illuſtrious Inſtance thereof, in moſt thankful Return to thy Divine Majeſty, I offer theſe my Hymns of Praiſe, magnifying the Goodneſs of this thy great Mercy towards me, which humbly beſeech thee

to

to continue; thro' Jesus Christ our Lord, who with Thee and the Holy Ghost for ever reigneth One God in Glory. Amen.

And now, my Lord and my God! let thy good Providence be my Guard, thy Heavenly Grace my Defence, and thy Blessed Self my Portion here and hereafter. Amen and Amen.

Thus be grateful, Philothea! for your Health's Restitution.

SECT. VIII.

Funeral EJACULATIONS.

PHILOTHEA! This Spectacle of Mortality ſhould teach you earneſtly to ſtudy how you may perform your Duty in all Reſpects, with the greateſt Accuracy and Circumſpection, and ſo to ſecure yourſelf an Intereſt in the Divine Promiſes: Wherefore, be excited to a diligent Preparation for Death, and the happy Allotment in Eternity, which is to ſuccede after this Life; and let theſe with a peculiar Fervency aſcend proper hereunto.

O Lord! let this Change ſtrike me with a moſt quick Senſe of my Frailty, and cauſe me ſo throughly to die to Sin, and live to Grace, as that when I die to Nature, I may depart in Peace and Hope of Glory; grant this, Bleſſed Jeſu our Saviour. Amen and Amen.

O God! fit me for whatſoever thy wiſe Providence ſhall order, while my Stay is in this State, and for the moſt ſudden or lingering Departure thereout; that by theſe Means I may be prepared for Everlaſting Glory; and that the nearer my Approach is unto it, by chaſing away the Fears of Death and the Cares of Life, the brighter Senſe thereof may ſhine in my Heart, even for the All-ſufficient Merits of thy Chriſt and our Jeſus. Amen.

O Lord! forſake me not in the Vaniſhing of my Days, but continue thy Gracious Protection to me thro' the Vale of Death, to that Holy Mount where thine Honour and my Reſt dwelleth; and ſince

thou, O Dear Redeemer! haſt allowed me the Privilege of Aſking, give alſo the Benefit of Receiving thy Favour herein. Amen and Amen.

LIVE, PHILOTHEA! in Expectation of Death continually.

SECT.

SECT. IX.

PENITENTIALS.

PHILOTHEA! The Divine Jesus our Saviour hath given Direction, in his Admirable Sermon on the Mount, concerning the Performance of Fasting, which supposes the Necessity of it, that School of Virtue, and one of the Means for obtaining the Pardon of Sin: Wherefore, as acceptable to the Supreme Being, prepare your Heart to our Church's Rite therein, being the authoriz'd Attendant on Penitence; and thus engaged, take to your Assistance the deservedly-esteemed Author his Companion for that her Fasts, as may enable you to improve such Holy Seasons, adding therewith these Supplications.

O Holy, Bleſſed and Glorious Trinity! Three Perſons and One God, have Mercy upon me a miſerable Sinner.

Remember not, Lord! my Offences, nor take thou Vengeance of them; but grant me thy Mercy of Forbearance, and ſo ſpare me, Good Lord!

From the Cauſes, Effects and Kinds of Sin, and alſo from the Puniſhment Temporal and Spiritual conſequent thereupon, Good Lord! from theſe Evils deliver me.

By thy Holy Acts worthy to be commemorated, as the prevalent Means to my Freedom, Good Lord! by theſe, the moſt moving Oratory, deliver me.

In my Life here, whoſe Scenes are various; in the Hour of Death, when the Apoſtate Spirit is moſt malicious; and in the Day of Judgment, that awful Proſpect, Good Lord! in theſe peculiar Seaſons deliver me.

O ALMIGHTY God! who haſt promiſed to hear the Petitions of them that aſk in thy Son's Name, I beſeech thee mercifully to incline thine Ears to me, that have made now my Prayers and Supplications unto thee, and grant, that thoſe Things which I have faithfully aſked, according to thy Will, may effectually be obtained, to the Relief of my Neceſſity, and to the Setting forth of thy Glory, through Jeſus Chriſt our Lord. Amen.

AND, O Bleſſed Lord! in thy inſtituted Form I preſume to ſay; Our Father which art in Heaven; hallowed be thy Name; thy Kingdom come; thy Will be done in Earth, as it is in Heaven; give us this Day our daily Bread; and forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us; and lead us not into Temptation, but deliver us from Evil. Amen.

O GREAT and Glorious God! may thy Bleſſing attend, and thy Spirit conduct me through the Stage of my Pilgrimage, till

I finally come to the Land of Everlaſting Reſt, when my Prayers ſhall be changed into Eternal Alleluias. Amen and Amen.

THUS, PHILOTHEA! imprint in your Heart Contrition for Sin.

SECT.

SECT. X.

CONTEMPLATIONS.

PHILOTHEA! The Intent of Contemplating frequently on the principal Myſteries of our Divine Lord Jeſus, who has obtained thoſe invaluable Privileges, our Redemption and Adoption, by reſcuing us from that forlorn Eſtate under the heavy Curſe and Doom of the Law, and reſtoring us when Aliens and Out-Caſts, to receive the Inheritance of Joint-Heirs with Himſelf; is to give much Glory to him, and to reap much Benefit to your Immortal Soul: Wherefore, directive therein conſult the Worthy Writer of the Hiſtoria Sacra, and then procede to the following Soliloquy, with what applicable, reſpecting the ſame,

as in the Collects our Holy Church hath appointed, and in the Hymn ſuitably compoſed.

I.

UPON the Joyful Myſteries for the Coming of our Redeemer, and the great Work of our Salvation.

The SOLILOQUY.

Now, O my Soul! from the intenſe Application to that which each ſuggeſts for heightening the Affections correſpondently, ſtrain yet yourſelf up to the moſt ardent Devotion towards this Divine Saviour, unto which the referred Forms of Prayer in the Liturgy, and as here the Compoſure for Hymnology thereafter, will be greatly aſſiſting to further it.

The COLLECTS for

HIS Incarnation and Nativity; and his Epiphany or Manifeſtation.

The HYMN on

THESE Ineſtimable Myſteries, aforegoing diſtinguiſhed.

BENIGN Jeſu! who art God, Bleſſed for ever, with the grateful Return of Holy Church thou haſt eſpouſed, and likewiſe with the united Praiſes and Acclamations of the Angelic Creatures before thy Throne, I offer, and that without ceaſing, the farther Tribute of my Adoration, as moſt due, for raiſing me and the Faithful, thy humble Servants, hereby into a Capacity of being happy, and that World without End; therefore, Hoſanna to thy Glorious Majeſty, Salvation, and Power, and Bleſſing, be aſcribed unto Thee, Hoſanna in the Higheſt.

II.

UPON the Sorrowful Myſteries for the Sufferings of our Lord; and the Contrition of Sin, which cauſed them.

The SOLILOQUY.

Now, O my Soul! from the intenſe Application to that which each ſuggeſts for heightening the Affections correſpondently; ſtrain yet yourſelf up to the moſt ardent Devotion towards this Divine Saviour, unto which the referred Forms of Prayer in the Liturgy, and as here the Compoſure for the Hymnology thereafter, will be greatly aſſiſting to further it.

The COLLECTS for

HIS Faſting and Temptation, his Croſs and Paſſion, and his Death and Burial.

The HYMN on

THESE Ineſtimable Myſteries, aforegoing diſtinguiſhed.

BENIGN Jeſu! who art God, Bleſſed for ever, with the grateful Return of Holy Church thou haſt eſpouſed, and likewiſe with the united Praiſes and Acclamations of the Angelic Creatures before thy Throne, I offer, and that without ceaſing, the farther Tribute of my Adoration, as moſt due, for raiſing me and the Faithful, thy humble Servants, hereby into a Capacity of being happy, and that World without End; therefore, Hoſanna to thy Glorious Majeſty, Salvation, and Power, and Bleſſing, be aſcribed unto Thee; Hoſanna in the Higheſt.

III.

UPON the Glorious Myſteries for the Exaltation of our Advocate; and the Hope to be Partakers thereof.

The SOLILOQUY.

Now, O my Soul! from the intenſe Application to that which each ſuggeſts, for heightening the Affections correſpondently; ſtrain yet yourſelf up to the moſt ardent Devotion towards this Divine Saviour, unto which the referred Forms of Prayer in the Liturgy, and as here the Compoſure for the Hymnology thereafter, will be greatly aſſiſting to further it.

The COLLECTS for

His Reſurrection and Aſcenſion, and his Miſſion of the Holy Ghoſt.

The

The HYMN on

THESE Ineſtimable Myſteries, aforegoing diſtinguiſhed.

BENIGN Jeſu! who art God, Bleſſed for ever, with the grateful Return of Holy Church thou haſt eſpouſed, and likewiſe with the united Praiſes and Acclamations of the Angelic Creatures before thy Throne, I offer, and that without ceaſing, the farther Tribute of my Adoration, as moſt due, for raiſing me and the Faithful, thy humble Servants, hereby into a Capacity of being happy, and that World without End; therefore, Hoſanna to thy Glorious Majeſty, Salvation, and Power, and Bleſſing, be aſcribed unto Thee; Hoſanna in the Higheſt.

BE, PHILOTHEA! practical in Holineſs, as contemplative of it.

SECT.

SECT. XI.

HYMNS Eucharistical and Penitential.

I.

In POESY.

PHILOTHEA! By the Course of the Solemn Festivals, as presenting to all Example, Duty and Praise, which this our Church has fix'd for Faith and Love, to retain their full, devout and primæval Force, these Graces may herein be revived and kept alive: Wherefore, occasionally rehearse Bishop Ken's Odes in Divine

Divine Poeſy, remarkably elevated; and thus their Portions are ſelected, which, when the others Proſaic following, at your Diſcretion, not recited.

On our LORD's Advent.

DOWN to the Virgin, Filial God
With Chariots of Salvation rod,
Of her Heart-Blood by Love inflam'd,
He for himſelf a Temple fram'd;
Debaſement was his ſole Intent:
To Heav'n his Chariot empty went.

GLORY to Jeſus, was the general Voice,
In whom all Nations of the Earth rejoice.

On our LORD's Nativity.

WITH Joy I Praiſes ſing
To our great humble King;

Thou Heav'n didſt leave for Love of me,
May I leave all for Love of Thee:
With Saints above this Day I'll bear my Part;
O may I Thee incarnate in my Heart!

All Praiſe to Jeſus, whoſe Salvific Grace
Extended is to all laps'd human Race.

On our Lord's Faſt.

Of Sin I'll have the livelier Senſe,
If Faſts in Secret I commence.
Bleſs'd Jeſus, in ſacred Retreat,
Full Forty Days abſtain'd from Meat;
Theſe he devout, Ideal Lent
In Pray'r and Contemplation ſpent:
Then I'll from Droſs my Soul refine,
To copy Purity Divine.

All Glory to Jeſus, whoſe humble Might
Taught feeble Man victoriouſly to fight.

On our LORD's Paſſion.

MAN's heinous Guilt apparent made,
For which the Blood of God was paid,
Sin's curs'd Attendants, Pain and Shame,
With Horrors of Infernal Flame,
Death and the Terrors of the Grave,
From which God-Man cou'd only ſave.

ALL Praiſe to Jeſus, who, our Griefs to cure,
Would Agonies unſpeakable endure.

On our LORD's Reſurrection.

GOD-MAN belov'd, who roſe
Victorious o'er Infernal Foes,
Who Death and Sin and Hell diſarm'd,
That Lovers might, unharm'd,

Live of their Bliſs ſecure,
And gladly ſhort-liv'd Woes endure.
May I with Penitential Cries
To a new Life ariſe;
And reſt when I revive,
Dead to the World, to Heav'n alive.

All Praiſe to Jeſus, who from Death aroſe,
And for our Faith that ſtrong Foundation choſe.

On our Lord's Aſcenſion.

When to Heaven Bleſs'd Jeſus flew,
Cloud only was in View;
He, to accelerate his Speed,
Of Chariot had no Need:
Incarnate God, by his own Might,
Both roſe from Death, and took his Heav'nly Flight:
There he our King in Glory reigns,
Infernal Ghoſts reſtrains;

All

All to his Throne have free Acceſs
To open their Diſtreſs;
From thence he cheers each Soul, who prays,
With Might, ſweet, benign, enam'ring Rays.

In tuneful Alleluias to our King,
His Love, his Praiſe, eternally I'll ſing.

On the Holy Ghost's Miſſion.

Bless'd Jeſus, to his Promiſe true,
The Holy Ghoſt, when he withdrew,
Sent from his Throne on High,
His Preſence to ſupply,
His Church to form, erect, controul,
And be his Body's Univerſal Soul.
Thou God of Love, may we in Pray'r
Perſiſt, till in thy Love we ſhare.

Sacred Trine! to thee I'll tune my grateful Lays,
And ſing inceſſantly thy wond'rous Praiſe.
Alleluia.

II.

In PROSE.

PHILOTHEA! The Expreſſions herein extracted from the Sublime Compoſures of the Royal Pſalmiſt contain ſomewhat Prophetic of the Evangelical Hiſtory; and are proper for theſe greater Holidays, to eſtabliſh true Faith, and encourage the Happy Practice of all Divine Virtues in this Life, that ſo you may paſs to the Bleſſed Reſurrection of them, who are Chriſt's at his Coming: Wherefore, recite ſuch with their Glorifications and Ejaculations, when ſometimes the others Poetic aforegoing are not by you made uſe of.

On

On our LORD's Advent.

O GOD! let all them that put their Truſt in Thee rejoice; they ſhall ever be giving Thanks, becauſe thou preſerveſt them; they that love thy Name ſhall be joyful: For thou, Lord! wilt give thy Bleſſing unto the Righteous; and with thy favourable Kindneſs wilt thou defend, as with a Shield.

GLORY be to the Father, and to the Son, and to the Holy Ghoſt; as it was in the Beginning, is now, and ever ſhall be, World without End. Amen.

On our LORD's Nativity.

THE Lord declared his Salvation: His Righteouſneſs hath he openly ſhewed in the Sight of the Heathen: He hath remembered

bered his Mercy and Truth towards the Houſe of Iſrael: And all the Ends of the World have ſeen the Salvation of our God. Shew yourſelves joyful unto the Lord, all ye Inhabitants of the Earth: Sing, rejoice, and give Thanks.

To God the Father of our Lord Jeſus Chriſt, to the Eternal Son that was Incarnate and Born of a Virgin, to the Spirit of the Father and the Son, be Glory, Honour and Adoration, now and for ever. Amen.

On our Lord's Faſt.

O Lord! teach me to do the Thing that pleaſeth Thee, for thou art my God: Let thy loving Spirit lead me forth into the Land of Righteouſneſs: Quicken me for thy Name's Sake, and for thy Truth's Sake bring my Soul out of Trouble.

GRANT, Bleſſed Trinity in one Eſſence, thy Grace for the Exerciſe of Penitence, that all my Evil Affections may be ſubdued ſo to reliſh Spiritual Enjoyments. Amen.

On our LORD's Paſſion.

LORD! why abhorreſt thou my Soul! and hideſt thou thy Face from me? I am in Miſery, and like unto him that is under the Pangs and Agonies of Death; even from my Youth up, thy Terrors have I ſuffered with a troubled Mind. Thy wrathful Diſpleaſure goeth over me; and the Fear of Thee hath undone me.

VOUCHSAFE, Bleſſed Tinity in Unity, to ſave me, and all ſuch whom by the Victory of the Croſs thou haſt made Penitents accepted. Amen.

On our Lord's Refurrection.

I will give Thanks unto thee, O Lord! among the People; and I will ſing unto thee among the Nations. For the Greatneſs of thy Mercy reacheth above the Heavens; and thy Truth unto the Clouds. Set up thyſelf, O God! above the Heavens; and thy Glory above all the Earth.

To God the Father, God the Son, and God the Holy Ghoſt, Three Perſons of the Ever-Bleſſed Trinity, in one Subſtance coequal, be rendred Glory, Thankſgiving and Honour, by all Churches of the Saints for ever and ever. Amen.

On our LORD's Aſcenſion.

LIFT up your Heads, O ye Gates! and be ye lift up you Everlaſting Doors; and the King of Glory ſhall come in: Who is the King of Glory? Even the Lord of Hoſts, he is the King of Glory.

ALL Praiſe be aſcribed to the Three Perſons, Father, Son and Holy Ghoſt, in Unity of Eſſence; as they have exiſted in Glorious Felicity from all Eternity, and ſtill do, and will ſo for ever. Amen.

On the HOLY GHOST's Miſſion.

How Great is the Lord, and marvelous, and how worthy of Praiſes! His Greatneſs is Infinite and Incomprehenſible. One Generation ſhall praiſe thy Glorious Works to

another; and all ſhall declare thy Power. As for me, I will be talking of thy magnificent Glory, of thy Majeſty, and of thy wondrous Works.

To the Father, the Fountain of the Deity, and to the Son, originated in an ineffable Manner from the Father, and to the Holy Ghoſt, whoſe Eſſence procedes from the Father and the Son, their Eternity and Equality alike, be Glory now and for evermore. Amen.

THUS, PHILOTHEA! invocate and magnify Chriſt with Harmony.

SECT. XII.

COMMEMORATIONS.

PHILOTHEA! The Celebrating with greateſt Euchariſt the Magnalia of our Bleſſed Lord Jeſus, in him alſo for the lively Examples of his Faithful Followers, and for the Miniſtry of Holy Angels, are of excellent Uſe to infuſe aptly by Degrees the Divine Knowledge in you: Wherefore, take Occaſion diſtinctly to commemorate Such at their Anniverſary Returns, having that very valuable Piece, the Companion for thoſe Feſtivals of our Church, and what herein for Solemn and Intenſe Devotion to help you.

I.

FOR our Saviour the Divine Jesus, his signal Acts and Passages, who was here humbled to exalt you, PHILOTHEA! tortured to consolate you, despised to glorify you, and suffered to save you.

The Canticle and Petition.

PRAISE the Lord, O my Soul! with the Voice of Joy and Thanksgiving: Let all the Nations of the Earth sing endless Adorations to the God of our Salvation, who is the Source of all our Happiness: Praise him in the best Effects of his Goodness. Alleluia.

AGAIN, Praise the Lord, O my Soul! acknowledge him in his noble Acts, according to his excellent Greatness with the Church Catholic, even the Congregation thereof,

thereof, that loveth and ſerveth him: Praiſe him in the Infinity of all his Attributes. Alleluia.

O Jesu! Son of the Moſt High, who didſt vouchſafe to take upon Thee human Nature, that thou mighteſt ſuffer for the Delinquency thereof, and in it familiarly teach the Truth of our Salvation; grant me, I beſeech thee, a due Senſe of thy infinite Love, that I may with thy Sanctified Church adore and believe in thee, as our Lord and Saviour, who, with the Father and the Holy Ghoſt, liveſt and reigneſt One God, World without End. Amen, Amen.

II.

FOR the Bleſſed Saints in Paradiſe, the Followers of our ſame Divine Lord and Saviour, their Sanctity, all beauteouſly ranged in Perfect Order, and joyfully ſinging the Praiſes of the Eternal Deity.

The

The Canticle and Petition.

PRAISE the Lord, O my Soul! worſhip him with the Society of the Prophets, the College of the Apoſtles, the Army of Martyrs, the Train of Confeſſors, and the Purity of Virgins, and with the Holineſs of all his Saints: Praiſe him in the admirable Wiſdom of his Providence.

O MERCIFUL God! I beſeech thee, that as thou haſt favoured me with ſo many Advantages, by calling me into Communion with thy Saints, I may, with Pious Obſervance, celebrate thy Memorials, and obtain thy Grace to imitate their Holy Converſation, till we all meet before thy Throne, and with one Heart adore our Bleſſed Saviour Jeſus, who with Thee and the Holy Ghoſt, liveth and reigneth ever One God, World without End. Amen, Amen.

III.

FOR the Holy Angels in the Celestials, the Messengers of our same Divine Lord and Saviour, their assisting the Elect by his Appointment against the Mischievous Powers of Darkness.

The Canticle and Petition.

PRAISE the Lord, O my Soul! magnify him with the Choirs of the Angelic Spirits, the Cherubin and Seraphin, powerful in Strength, doing his Will, fulfilling his Word, for the Glory of his Name: Praise him in the vast Immensity of his Power. Alleluia.

O ETERNAL Wisdom! who in thy admirable Providence hast made the several Orders of Angels, and sendest them in Mission for the Good of the Heirs of Salvation, I beseech thee give them Charge over

me, that being conducted thro' the Desart of this Life, I may enter into the purchased Inheritance of glorious Light, and there rejoice for ever in thy Presence and their Seraphic Society, through Jesus Christ our Lord, who with Thee and the Holy Ghost, liveth and reigneth One God Eternally. Amen, Amen.

THUS, PHILOTHEA! prepare for the glorious State and its Vision.

SECT.

SECT. XIII.

Celebration of the Sacred Trinity.

PHILOTHEA! Tho' the Myſtery of the Sacred Trinity is daily commemorated in this our Church's Divine Offices, and likewiſe in theſe Devotional; yet She hath thought meet, it be the chief Subject on the Octave of Pentecoſt, the foregoing high Feſtivals of our Lord Jeſus, and the Holy Ghoſt's Deſcent on the Apoſtles, being ſolemnized for the Unity in Trinity: Wherefore, as celebrating in Public the Honour and Glory of the Trinity in Unity, do you thus in Private.

The Meditation and Canticle; alſo the Prayer and Benediction.

I.

THE greateſt Meeting and Appearance that had been ever upon Earth, O my Soul! was when ſhewn the whole Myſtery of the Sacred Trinity; and this, at our Bleſſed Lord, the Meſſiah and Saviour of the World, his being baptized, as he had offered to receive the Inſtituted Rite thereof, by the Miniſtry of S. John Baptiſt, his Fore-runner, in the River Jordan; and coming up thence, the Heavens were opened, and the Holy Ghoſt in the Manner of a Dove alighted upon him: And God the Father gave a Voice from Heaven, ſaying, Thou art my Beloved Son, in whom I am well pleaſed. Thus, was diſcovered as much as what Human could be capable of; that from the Holy Evangeliſts recording, God the Father was heard

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in a Vocal Sound; God the Son was ſeen in the Form of a Man; and God the Holy Ghoſt was beheld in Bodily Shape, as a Dove. Hereupon, O my Soul! procede to the Homage ſuitably purpoſed.

II.

To the One Divine Eſſence in Three Perſons; the Father, who is the Original Source of the God-head, and of all Created Things; the Son, who is the Begotten of the Father in an ineffable Manner from all Eternity; and the Holy Ghoſt, who proceedeth from the Father and the Son by an Eternal Emanation of Eſſence, be attributed all Power and Wiſdom and Goodneſs, by all Angels and Men for ever and ever. Alleluia.

III.

ALMIGHTY and Everlaſting God! who by thy Divine Grace afforded me, haſt impowered me to avoid all Heretical Opinions, and to profeſs with thy Holy Church the Catholic Faith, in acknowledging the One Eſſence of the Deity in Three Perſons, I beſeech thee to preſerve me ſtedfaſt

in

in this Belief, and that thou wouldſt defend me from Spiritual and Temporal Calamities, who liveſt and reigneſt One God, notwithſtanding the Diverſity of Perſons in thy Eſſential Nature, to all Eternity. Amen.

IV.

THE Bleſſing of the Sacred and Undivided Trinity be with me to my infinite Advantage and endleſs Comfort. Amen, Amen.

THUS, PHILOTHEA! laud the Author and Finiſher of all Things.

SECT.

SECT. XIV.

SPIRITUAL EXERCISES.

PHILOTHEA! Such, on the following Subjects directed to the Divine Being, are proper for the State of your Soul: Wherefore, worthily recollect and digeſt what beneficial to you, from the Writings of theſe excellent Prelates and Doctors of our Church ſingled out, or thoſe Her other Ornaments in your Library, who have very conſiderable Paſſages thereupon, concluding with the Holy Petition aſſigned on each herein, and the humble and thankful Expreſſions in the Verſicles to the Moſt High.

The Subject to Recollect.

I.

UPON Death, or Man's Diſſolution, that's horrible. And for its digeſting peruſe diſcretely Portions out of Biſhop Taylor's II. Chap. IV. Sect. of the Exerciſe of Holy Dying.

The Petition to Offer up.

O Lord! grant that I may not give over to provide the Things, which ſhall belong to my Peace in that perilous Seaſon. Vouchſafe, O Moſt Bleſſed Trinity, One Omnipotent God, to aſſiſt me, whoſe Hope is only in Thee. Amen.

The

The Subject to Recollect.

II.

UPON Judgment, or the Grand Audit, that's terrible. AND for its digeſting peruſe ſeriouſly Portions out of Dean Stanhope's Comment on the Holy Goſpel for II. Sunday in Advent.

The Petition to Offer up.

O LORD! grant that in judging myſelf here, I may prevent the Terror of that Day, when the Reviſal of my Actions will be impartial. Vouchſafe, O Moſt Bleſſed Trinity, One Omnipotent God, to aſſiſt me, whoſe Hope is only in Thee. Amen.

The Subject to Recollect.

III.

UPON Hell, or the Infernal Region, that's intolerable. AND for its digesting peruse heedfully Portions out of Dr. Moss's Sermons, I. Vol. concerning the Eternity of Hell Torments.

The Petition to Offer up.

O LORD! grant me thy Salvation, so to be Marvelous in thy Compassion, and deliver me not into the bitter Pains of Eternal Horror. Vouchsafe, O Most Blessed Trinity, One Omnipotent God, to assist me, whose Hope is only in Thee. Amen.

The

The Subject to Recollect.

IV.

UPON Heaven, or the Blisful Abode, that's delectable. And for its digesting perusе earnestly Portions out of Archbishop Sharp's Sermons, IV. Vol. of the Description of the Joys of Heaven.

The Petition to Offer up.

O Lord! grant my Admission among the Society of thy Angels and Saints, to enjoy thee in the Heavenly Mansions, where thou art Glorious for all Eternity. Vouchsafe, O Most Blessed Trinity, One Omnipotent God, to assist me, whose Hope is only in Thee. Amen.

The Select VERSICLES hereat.

I.

On Guiltineſs and Penitence.

ALAS! 'twas Man that taught Death in the Error of his Life; and brought in Deſtruction upon himſelf with his own Works.

O MY Soul! your Habitation is in the Midſt of Deceit; and your Companions are of the unrighteous Brood.

O THAT I had never been liſted with the hateful Society; nor caſt my Lot with the Multitude of heinous Tranſgreſſors.

I LIE down in my Shame, and my Confuſion covereth me; becauſe I have not obeyed the Voice of the Lord my God.

HELP me, O Lord of my Salvation! for the Glory of thy Name: Deliver me, and be merciful to my Sins.

PARDON my Iniquities by the pure Suggeſtions of thy own infinite Goodneſs; and cancel my evil Deeds for thy Son's Mercies. Amen.

II.

On the World's vain Delights.

NOTHING is durable on this Side the Grave; and nothing to be depended upon before the Hour of Death.

MAN

MAN ſhall fly away as a Dream, and ſhall not be found; yea, he ſhall be chaſed away as a Viſion of the Night.

EVERY Diſappointment in the Vale below is a Confuſion to his Wiſdom; and every Accident baffles and defies his Power.

KEEP, O my Soul! out of the Way of Danger; and ſhun the Temptation, which may be too hard for your Innocence.

LET your Thoughts be modeſt, and your Inquiries few; your Studies uſeful, and your Books inſtructive.

THE Candidates for Immortality ſurmount Difficulties; and Faith and Hope ſubſiſt upon Reverſions. Amen.

III.

On Human Life its Suffering.

THE Days of your Pilgrimage here, O my Soul! ſhall be few; but your Troubles numerous, with Bitterneſs inſupportable.

YOUR own Infirmities will ſhew your Dependence; and Reaſon ſhould teach you your Submiſſion and Acquieſcence.

IF you ſuffer as a Chriſtian, be not aſhamed; but glorify God on this Behalf, and triumph in the Viſitation.

TAKE the Word of Conſolation from the Mouth of Mercy itſelf; and let your Faith be ſtrengthned by the Oracles of Truth.

COMFORT ſhall inſue after that you have been plagued; and Proſperity ſucceed, when you have ſuffered Adverſity.

IN the Way of thy Judgments, O Lord! have I waited for thee; the Deſire of my Soul is to thy Name, and the Remembrance of thee. Amen.

IV.

On Comforts under Afflictions.

I AM doom'd to Trouble in this Valley of Tears; and born to Miſery, as the Sparks fly upwards.

I WILL ſeek the Lord, while he may be found; and call upon him, while he is near.

O HEAR the Prayer of thy Servant; and give Ear to the Petition of thy Creature.

LET thy Comforts refreſh my Soul; in the Multitude of the Sorrows I have in my Heart.

WONDERFUL is thy Love to the Oppreſſed; and very ſignal thy Interpoſition for all thine.

UNLESS thy Law had been my Delight, I ſhould have periſhed in my Affliction. Amen.

V.

On the Divine Love and Bounty.

EVERY Day, O my Soul! brings E Variety of Bleſſings; and every Night ſhould be the Subject of Gratitude.

SHEW it therefore for paſt Favours; and be affianced in God's Providence for future Mercies.

GIVE him Thanks with your whole Heart ſecretly; and proclaim his noble Acts in the Congregation.

MY Lips ſhall utter the Voice of Thankſgiving; and my Soul ſatiate herſelf with the Beauty of Holineſs.

RISE then with Wings of Devotion; and join with the Angels in Celeſtial Harmony, ſaying,

ALLELUIA, Salvation, and Glory, and Honour, and Power, be aſcribed unto the Lord our God.

VI.

On Human Nature its Dignity.

LORD! what is Man, that thou regardeſt him? and haſt placed him Second to the Angelic Hoſt, who are ſolicitous of his Happineſs.

THOU haſt made the Soul privy to the Myſteries of thy God-head; and conducted her by the Oracles of thy Divine Revelation.

THE Celeſtial Manſion is prepared for her; and the Miniſtring Spirits are ready to convey her to Eternal Glory.

LET my Contemplation of the Creatures guide me to their Creator; and every Enjoyment end in Adoration of thy infinite Eſſence.

I WILL ſing of the Lord, becauſe he hath dealt ſo lovingly with me; and praiſe the Name of the Lord Moſt High.

BE thou exalted, O Lord! in thy Power, which is the Subject of my Meditation; and in thy Goodneſs, which is the Joy of my Heart. Alleluia.

VII.

On Chriſtianity its Benefits.

NOW the Wiſdom of Chriſtianity, O my Soul! crieth aloud, and Evangelical Underſtanding doth put forth her Voice.

HOPE you have by the Merits of Jeſus the Meſſiah; and Strength in your Calling by the Operations of the Eternal Spirit.

It is a Life of Patience and Charity, which he taught you; it is in Faith and Obedience he demands your Imitation.

How great is the Lord in manifesting his Wisdom; how beneficent in communicating Spiritual Gifts!

The Gates of the Church shall open continually; and a chearful Admittance granted to all true Converts.

He hath sent Redemption unto his People; he hath commanded his Covenant for ever, Holy and Reverend is his Name. Alleluia.

VIII.

On the Future State its Bliſs.

O My Soul! God hath ſhewed you the Path of Life, and inſtructed you in the pleaſant Ways of Salvation.

Blessed is he that meditateth on good Things in Wiſdom; and reaſoneth of Holy Things by his Underſtanding.

The Righteous ſhall live for evermore; the Recompence is with the Lord, and the Care of them with the Moſt High.

The Son of Man ſhall appear upon the Seat of Judgment; and Miſery ſhall paſs away, and Suffering have an End.

He ſhall come in his Father's Glory with his Angels; and then ſhall he reward every one according to his Works.

Now, gracious Saviour! cauſe me to ſurvey the Heavenly State; that with ardent Deſire thereto, my Soul may be inflamed. Alleluia.

Thus, Philothea! ponder wiſely for the Safety of Peace and Reſt.

SECT.

SECT. XV.

SOLILOQUIES.

PHILOTHEA! You will by theſe, terminating in the Moſt Holy One his Divine Love and Happineſs, be enabled to produce good Affections to him: Wherefore, conform yourſelf frequently thereto, and ſo invocate for the Grace of his Eſſential Unity in Trinity, glorious without any Difference or Inequality, that with you it may be always.

I.

On Love Divine.

MY Soul! rejoice in all the Perfections that are in God; as in his Wisdom, Goodness, and Power, and other his Prerogatives; who is to you the intimatest Thing Original and Final. Alleluia.

MY Soul! rejoice at the Presence of him in the Glory of Heaven, where he reigneth; and that he is worshiped, adored and magnified by all his Angels and Saints, for his Eminent Love. Alleluia.

MY Soul! rejoice in the sweet Ordinance and Disposition of Heaven and Earth; and for all Things which are in the Marvelous Creation of the World, or shall be unto the End thereof. Alleluia.

II.

On Happiness Divine.

MY Soul! repose yourself in God upon all Occasions, and above all Dependencies, for he is the only sure Refuge and Rest of the Saints: In him, as its proper Centre, all Good dwells from and to all Eternity. Alleluia.

My Soul! apply yourself to him, that your unbounded Desires may be exalted and stretched beyond all present Enjoyments, and so be filled and rest contented with nothing less than himself. Alleluia.

My Soul! endeavour yourself for Leisure, to indulge those Longings and Pleasures, which refined Spirits feel, when swallowed up in contemplating his Supreme Happiness. Alleluia.

Now,

Now, Sacred Trinity! Three Perſons and One God, be favourable to inſpire my Soul, for being thus affected towards Thee, and by thy Gracious Preſence converſe with it, that I may ſing of thy Excellent Glory, which hath been ever, and ſhall be for ever. Amen and Amen.

THUS be ſecured, PHILOTHEA! of the Splendor of Eternal Light.

SECT. XVI.

DYING ASPIRATIONS.

Before Rendring up LIFE.

PHILOTHEA! That your Removal to Divine Happineſs may be placid: Wherefore, after the Miniſtry of your Clergy-Guide, and our Church's Commendatory Prayer, do you, by your other charitable Aſſiſtants, uſe theſe Pious Compoſures; that in your Dying Agonies no confuſed Thoughts may diſcomfort you, but your going hence may be with the Joyful Preſages of Eternal Reſt.

O UNITY in Trinity to be worſhiped! I acknowledge thankfully thy Bleſſings; bewail unfeignedly my Sins; believe ſtedfaſtly thy Promiſes; forgive heartily my Enemies; leave willingly my Friends; and long intirely for thy Coming. Amen and Amen.

GRANT, O Merciful God! through thy Beloved Son Jeſus Chriſt my Mediator, I may at the General Reſurrection in the laſt Day, be found acceptable in thy Sight, to receive the Benediction of inheriting that Kingdom prepared from the Beginning of the World, which he ſhall pronounce to all that love and fear thee. Amen.

At Life's Lamp Wasting.

PHILOTHEA! Again, for this your Departure, that it may be more gentle and serene: Wherefore, breathe forth that which should have a good Connexion with these and your Holy Addresses to the Divine Being in Glory Everlasting.

Haste Thee, O God! to deliver me, make Haste, Lord! to help me, for here I cannot attend thy Service without Distraction: O take me up to stand before thy Throne to worship Thee for ever! Amen.

O Gracious Lord! communicate, I meekly beseech Thee, so much of thyself unto me, in this doleful Passage, for the full Fruition of Thee, as may refresh my Soul, and make me long to appear before Thee. Amen and Amen.

In

In the Laſt Gasp.

PHILOTHEA! Now is the Happy Exit conſummating your Hopes of the Celeſtial Abode: Wherefore, long for the Beatific Sight of the Divine Eſſence, in Knowledge of whom ſtands your Eternal Life; and commend your Soul to him; Order being taken for your Paſſing-Bell then.

O Merciful Saviour! who by thy admirable Wiſdom ſhall guide that Laſt Univerſal Scene, and finiſh all into a Beauteous Cloſe, ſend thy Holy Angels to conduct my Soul into the bright Realms of Everlaſting Bliſs. Amen and Amen.

Lord! now letteſt thou thy Servant depart in Peace, to be joyful in the Illumination of the Glorious Trinity, One God for ever Adorable.—— Jeſu! Lord Jeſu!

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enrich me with thy Merits, to be receiv'd this Inſtant.——For I reſign my Spirit unto Thee. Amen.

THUS, PHILOTHEA! glorify God to be glorified of him.

IN Cœleſtia, nos Charitas comitatur; ibi Viſio & Fruitio. Excerpt. Theolog.

Soli Deo Tri-Uni Gloria.

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